

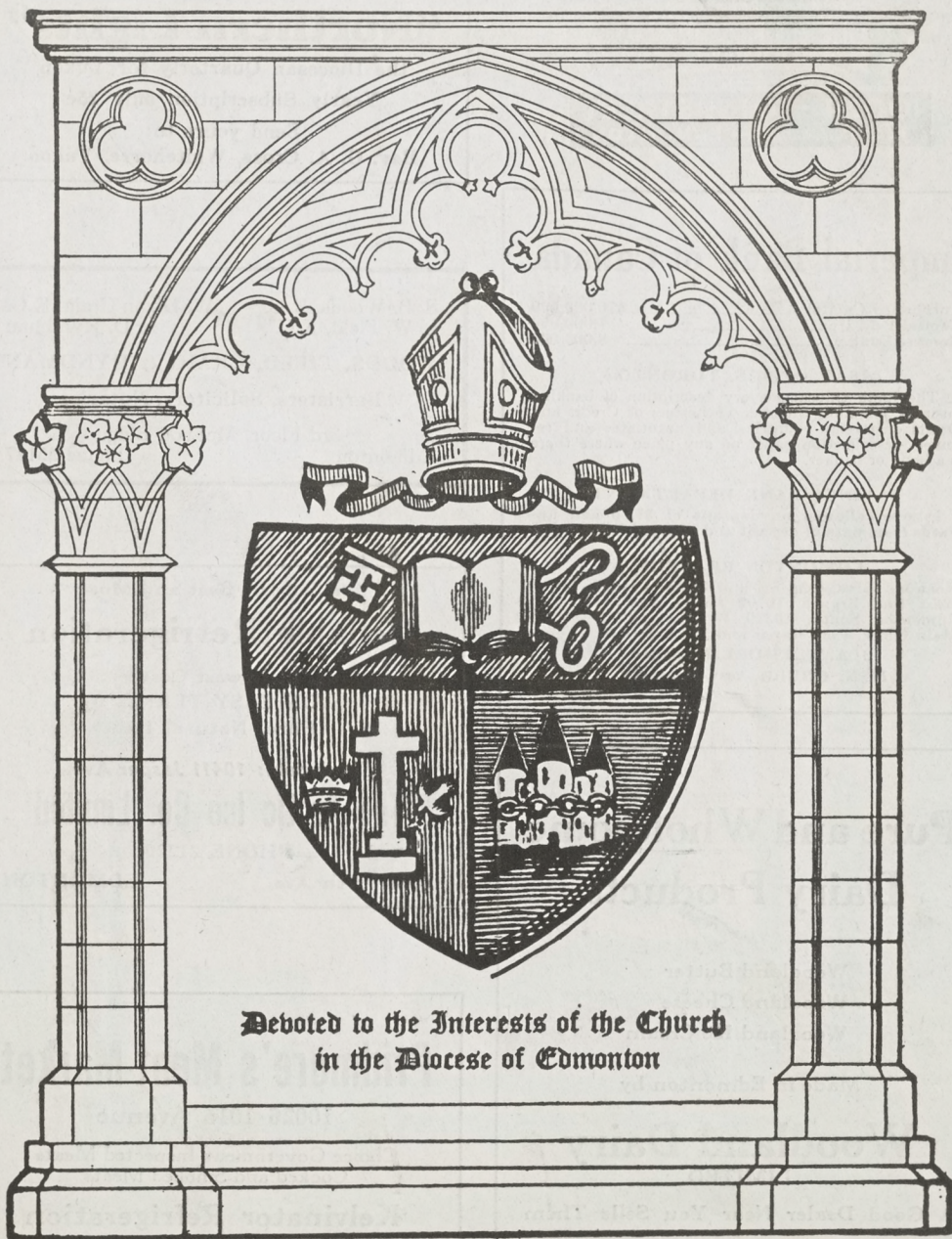
# The Church Messenger

DIOCESE OF EDMONTON

VOL VII.

EDMONTON, AUGUST, 1940

No 124





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## Church Messenger---Diocese of Edmonton

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### Editorial

## A LETTER FROM THE PRIMATE

Our Bishop has requested that the following letter be brought to the notice of all our readers and that all clergy make it a matter of personal responsibility so to prepare the hearts and minds of all their people for the full acceptance of whatever the Canadian Church may see fit to place upon us in its effort to fill the needs that will have to be met consequent upon the cessation of grants from England.

We are confident that all loyal churchpeople will not hesitate to meet this coming crisis in the spirit of those great men of the past who overcame tremendous odds and built our Church into the life of this growing country.

There is no Church in Canada today with such a marvellous opportunity of bringing strength and vision to its people. We have the traditions and an outlook which are greatly needed to help the British Empire to stand the shock of assault and to lead it to higher spiritual attainment for the good of mankind. We have communion with other Anglicans in other Dominions. We have grown with the Empire and while we are not in any sense an Imperial Church, it is through the fabric of the British Commonwealth of nations that we have woven a pattern of spiritual things which we believe will stand the test of time. If our Empire falls our destiny becomes obscure. The following letter is a challenge to us to achieve a greater measure of self support which is the first essential of continuity in this blessed Canada of ours.

*My Dear Bishop Burgett,*

*It is evident to us all that very special effort must be made in every Diocese throughout the Church in Canada in relation to the raising of M.S.C.C., G.B.R.E., and C.S.S. funds this year. The dire trouble in which our generous Motherland finds herself means that we, in Canada, have to shoulder an additional burden in the realm of missionary giving.*

*It is of the utmost importance that every Diocese should take thought and prayer in order that at the September meeting in Stratford concrete proposals may be made to see to it that the Church in Canada takes up a much fuller burden of responsibility in regard to our missionary work than it has ever done before. I invite your earnest thought and prayer on this urgent matter.*

*Also, I express the hope that you will come to the meeting of the Boards, ready to assist with advice as to what is best for the Church in Canada to do in these dangerous days in relation to missionary work, and with suggestions as to what share your Diocese might take in the matter.*

*Yours sincerely,*

DERWYN TORONTO,

*Primate.*



## The Page Pulpit

### THE WORD "CATHOLIC" AND THE ANGLICAN CHURCH

Recently a service was held in Westminster Abbey for Canada and Canadians. Many of our soldiers and airmen attended the service at the invitation of the Dean. A story is told of one young airman who, entering the Abbey by the North Porch, noticed a piece of statuary depicting the Blessed Virgin and the Holy Child. He was somewhat mystified by this and approaching a policeman on duty asked if he were in a "Catholic" church. "Well, yes, in a manner of speaking," the policeman replied. "But it's Church of England, too." The airman seemed satisfied with this assurance and continued on his way to join in the service.

The policeman was better posted regarding the Anglican Church than the airman, who was committing the common fault of many Protestants, Anglican and otherwise, of assuming that Catholicity centres around a certain ritual and the presence of certain things in church and that the word "Catholic" can only be applied to the Roman Catholic Church.

The prejudice giving rise to the first error and the ignorance behind the second has done much harm to our Church and has deprived it of much power in spreading what we believe to be a truly Apostolic Christianity and building a truly Catholic Church.

The Anglican Church is a true branch of the one Catholic Apostolic Church spoken of in the Creeds. It is Protestant in that it "protests" against certain presumptuous claims of another branch of the Apostolic Church to be the only true Church, and also in that it "witnesses," within the bounds of human frailty, to the Word, the Sacraments and the Administration of the Primitive Church as handed down to us by the Apostles on the Authority of our Lord Himself.

We, of course, trace our descent from the early British Church which in turn received its beginning from missionaries who were commissioned by the Church on the continent and which at that time was not divided, but on the contrary had a strong corporate life cemented by the dangers of the time and a burning zeal to spread the Gospel of Christ to a darkening world of paganism.

The political events of the reign of Henry the Eighth have been used unscrupulously to substantiate the statements of both the Roman Catholic Church and of some of the Protestant denominations that we had our origin after the divorce of Queen Katherine from Henry. It is not to the credit of Canadian intelligence that it actually found its way into certain textbooks in this form, for nothing is more palpably in error when one considers how the Church derives its being and how it is sustained.

The continuity of the Church of England is maintained through the laying on of hands by the successors of the Apostles on bishops who in turn transmit the authority handed to them to others. Thus, bishops consecrated before the split with Rome by Henry the Eighth preserved the Church of England intact by consecrating bishops after the quarrel. While the political severance was real, spiritually and ecclesiastically the Church in Britain preserved its oneness within itself, and its continuity with the primitive, apostolic church, in

existence before schisms and quarrels rent the seamless robe of outward union which adorned the Body of Christ.

With regard to doctrine there can be absolutely no question as to its Catholicity. The prayer book is sufficient witness to our claims. We have the threefold order of Bishops, Priests and Deacons which by the second century had emerged from the struggle for existence to embody the truth that divine authority had been entrusted to the Church and must be transmitted in its entirety. We have the doctrine and the practice of the two Sacraments—Baptism and the Holy Communion. We believe in the Real Presence of our Lord Himself, at Communion, and we believe that God's grace is given to those who are baptised and are incorporated into His Holy Church. We believe, and practice, as a divine command and not as an ordinance of man, the Laying on of Hands. We have the Apostles Creed, the Nicene Creed and the Athanasian Creed as statements regarding our belief concerning the Divinity of our Lord, Redemption and Forgiveness of Sin, Judgment and Everlasting Life. The Open Bible, the Word of God is our guide in our pilgrimage here on earth and the blessed promises of that wonderful book are the consolation and the strength of all our faithful people in the time of trial.

We believe that the Church which is the Body of Christ and of which He is the Head hath power on earth to forgive sins not of itself but by virtue of the authority which the Head gives to the Body. The Anglican Church does not teach compulsory confession but the prayer book enjoins confession of sin upon those who cannot quiet their own conscience. We do not teach that not coming to confession is a sin.

We teach that true Christian Marriage is broken only by death. We hold that the Ten Commandments, interpreted in the spirit of our Lord Jesus Christ, are the laws of God's Moral Government of the World which He made and sustains in righteousness and judgment and love.

This is the nature of Catholicity. Imperfectly we profess it and weakly we practice it, but we have never let go our hold upon it, and, we never shall. It is a rock upon which we build our visible Church for all men to see. Some of us thought that the present conflict would see a great strengthening of the sister communion of the Roman Catholic Church, some of whose claims we have withstood. The opposite is the case. In different countries those in authority are speaking in different terms and there is no one voice in the Roman Catholic Church today. It has failed in measure to make good its claims to be universal. We do not glory in this. We derive no satisfaction either from this or from the fact that the other denominations are in worse case. We only pray humbly to God that we, as one branch of the Christian Church, may be given strength to be true to our Lord and Master and that we may be one with all those other members of the Church throughout the world—a family dwelling in love and peace together.

Contrary to a widespread impression one of the great features of the Anglican Church is this very characteristic of the family life. Within our borders there are to be found widely divergent emphases on the teaching of the Gospel and great differences in



ritual and liturgical practice. Far from creating divisions these only serve to emphasize the truly catholic nature of our witness. The Gospel of Jesus Christ has many glories and many diversities. We do not attempt to confine the expression of it in one form or in one rigid channel of thought. When this is rightly understood by our people there will be less prejudice against the ceremonial in one church or the prejudice against the evangelistic atmosphere in another. It is wrong to assume that Candles, Cross and Vestments are not Anglican or that ceasing to have Morning Prayer is a return to a purer form of Anglican worship. Both these assumptions and many others like them err in ignoring the full richness of the Anglican Church both before and after the Reformation and tend to develop sectionalism. It is to our great credit that our wide catholicity expresses itself in loving kindness and understanding towards every member of our Church Family, and, my personal conviction is that our Lord would have it so, and loves us because we do dwell together in brotherly unity and concord. In this deep wide sense we can claim without presumption to be one with Him and part of His true Catholic and Apostolic Church.

We are both Anglican and Catholic.

GODFREY P. GOWER.

## On the Editor's Table

LORD TWEEDSMUIR

A man's last words are like his last will and testament. They bequeath things to posterity which he valued and which he desires posterity to have. Lord Tweedsmuir, in his gentle way, always wanted his generation and those who come after to follow the light. In his closing chapter of "THE PILGRIM'S WAY," he writes the following, and without pontificating or indulging in homiletics bids us give heed for our own good:

"Today the quality of our religion is being put to the test. The conflict is not only between the graces of civilization and the rawness of barbarism. More is being challenged than the system of ethics which we believe to be the basis of our laws and liberties. I am of Blake's view: 'Man must and will have some religion; if he has not the religion of Jesus he will have the religion of Satan, and will erect a *synagogue of Satan*.' There have been high civilizations in the past which have not been Christian, but in the world as we know it I believe that civilization must have a Christian basis, and must ultimately rest on the Christian Church. Today the Faith is being attacked, and the attack is succeeding. Thirty years ago Europe was nominally a Christian continent. It is no longer so today. In Europe, as in the era before Constantine, Christianity is in a minority.

The Christian in name has in recent years been growing cold in his devotion. Our achievement in perfecting the material apparatus of life has produced a mood of self-confidence and pride. Our peril has been indifference, and that is a grave peril, for rust will crumble a metal when hammer blows will only harden it. I believe—and this is my crowning optimism—that the challenge with which we are now faced may restore to us that manly humility which alone gives power.

**It may bring us back to God. In that case our victory is assured.** The Faith is an anvil which has worn out many hammers.

We are condemned to fumble in these times, for the mist is too thick to see far down the road. But in all our uncertainty we can have Cromwell's hope: 'To be a Seeker is to be of the best sect next to a Finder, and such an one shall every faithful, humble Seeker be at the end.'

So as a tailpiece to this writing I would transcribe a sentence of Henry Adams: 'After all, man knows mighty little, and may some day learn enough of his own ignorance to fall down and pray.' Dogmatism gives place to questioning, and questioning in the end to prayer."

## THE HOLY LAND

(From "The Church Times")

"Another and this time an extremely disconcerting incident of the week has been the petition of certain Italian bishops to Mussolini to invade Palestine in order that all the Holy Places may be put in charge of the Roman Catholic Church. It has been for years suspected that the large number of Italian Franciscans in the Holy Land, to say nothing of the astute Italian Latin Patriarch in Jerusalem, have been active agents of the Fascist Government, and they have been suspected, too, probably not unjustly, of doing their utmost to assist the Arab risings that have for some years been the chief anxiety of the Mandatory Power. But the incident is depressing because it is one more example of the readiness of the Roman Catholic Church to ally itself with the forces of evil for a purely sectarian end, and with little or no consideration for the welfare of Christendom as a whole, or for the existence of those principles of mercy, justice and freedom which are the bases of Christian civilization.

## POETRY

I met a business man down town last week and stood chatting with him on the curb when all of a sudden he said: "Come on into my office I want to show you something." We went in. He sat down at his desk and opened a drawer and pulled out three leather bound books. "This is my collection of poetry," he said. I have some lovely things in here. Just take a look at this one." We sat for half an hour talking and reading until we both realized the time was getting on. Some of the things we read were indeed lovely and some were very true and I couldn't help thinking "after all, the poets, the true poets, do help us in times like these." That night I came by accident across these two sonnets by a poet whose sanity and intellectual integrity in the face of disturbing events is bringing him back into favour. One would almost imagine they were written for this hour. Evidently Wordsworth had doubts about his country just the same as we have had today. If we can recover our faith as he did his it will help us:—

"When I have borne in memory what has tamed  
Great nations; how ennobling thoughts depart  
When men change swords for ledgers, and desert  
The student's bower for gold,—some fears unnamed.

I had my Country!—am I to be blamed?  
Now, when I think of thee, and what thou art,



Verily, in the bottom of my heart  
Of those unfilial fears I am ashamed.  
For dearly must we prize thee; we who find  
In thee a bulwark for the cause of men;  
And I by my affection was beguiled:  
What wonder if a Poet now and then,  
Among the many movements of his mind,  
Felt for thee as a lover or a child!"

—WORDSWORTH.

The other sonnet is even more applicable to our position today. We do indeed stand alone and for all the guns and material, which others may send us, it is the blood of our sons and our brothers and our husbands which will be shed. It is we alone who are thus the judges of the danger and the price to be paid. "In ourselves our safety must be sought."

Sonnet, November, 1806

"Another year!—another deadly blow!  
Another mighty empire overthrown!  
And we are left, or shall be left, alone;  
The last that dare to struggle with the foe.  
'Tis well! from this day forward we shall know,  
That in ourselves our safety must be sought;  
That by our own right hands it must be wrought,  
That we must stand unpropped, or be laid low  
O dastard whom such foretaste doth not cheer!  
We shall exult, if they who rule the land  
Be men who hold its many blessings dear,  
Wise, upright, valiant; not a servile band,  
Who are to judge of danger which they fear,  
And honour which they do not understand."

—WORDSWORTH.

### Bishop's Appointments

The Rev. Canon W. Leversedge of  
St. Saviours, Vermilion to be Archdeacon  
of Edmonton North.

The Ven. F. C. Tackaberry,  
Archdeacon of Edmonton South to be also  
General Missionary for the Diocese.

### Diocesan News

#### A.Y.P.A. NOTES

News at this date centres mainly around the week-end camp to be held August 3rd, 4th and 5th, at the camp-site at Kapasiwin. Extensive plans are being made by the camp committee consisting of the Council aided by several others, under the leadership of Norman Pickard, chairman, and Archie Bowker, president. Details of the success of the camp will be available in the next issue.

Miss Joyce Stone, All Saints', represented the A.Y.P.A. at the Summer School held at Kapasiwin and reports a most worthwhile and enjoyable holiday. A number of A.Y. members spent a very

enjoyable day at the camp on Sunday in spite of the rain.

The visit of Rt. Rev. Philip Carrington, Bishop of Quebec, and Mrs. Carrington, to the Edmonton Diocese has enabled the Association to meet this distinguished gentleman and at a luncheon at Christ Church, Sunday, July 14th, Bishop Carrington spoke on the part the youth of today have to play in the Church. Mrs. Carrington also spoke briefly, telling the guests of their trip from the East. During the week, members attended a lecture on the Labrador Missions, illustrated with the movies Bishop Carrington has taken.

#### THE DIOCESAN SUMMER SCHOOL

Another successful Summer School has just been concluded. The difficulties this year were greater than were anticipated. We noticed a lack of men in attendance and we reminded that the war had already made itself felt in our midst. The young men who would have come are already in training in His Majesty's Forces. The weather was not at all kind to us and for the first three days we spent most of our time indoors. This however was not altogether a disadvantage for with the Bishop and Mrs. Carrington to lead us in study and discussion along some very interesting lines of thought we appreciated the time spent together and it went very quickly.

The Bishop's studies on the New Testament were were intensely interesting and apparently the women members found the same of Mrs. Carrington's talks on "Women and the World Today." We are also privileged to have with us Miss Nattress of Kangra, India, who gave an illustrated lecture on the work of our Mission there. We are most grateful to Miss Machin for her lectures on Sunday School work; to Miss Gwen Pharis for her Dramatics; to the Rev. P. H. Jordan of Saskatchewan for Social Service, and to Mr. V. Barford for Music. Once again the Dean, the Rev. T. J. Matthews, kept things moving in great style and with the help of the Rev. C. Wolff, the Rev. W. Elkin and the Rev. C. Cuttall, filled a day's programme from early morning communion to sing song and cocoa at night, with matters of fun and interest in good fellowship.

On Friday the Bishop showed his lovely pictures of the Labrador Coast at Wabamun, and on the Saturday the School attended a confirmation service at St. Saviour's, Wabamun, when the Bishop of Quebec confirmed nearly thirty candidates from the surrounding missions, including one presented by the Rev. C. Wolff of Barrhead.

Members of the A.Y.P.A. visited the camp over the weekend. Again the weather interfered with the programme but everyone reported a happy time.

The D.B.R.E. wish to express the most sincere thanks to all who in any way contributed to the success of the Summer School. The total registration, including visitors, was 65. The coming season will go quickly and during the winter we shall consider the plans for the Summer School of 1941 confident that if every interested church-member gives the support we may rightfully ask we shall have even better things to offer next year than ever before.



## **KAPASIWIN CAMP**

### **Matters of Moment**

During the first weekend of August the Camp will be the scene of an A.Y.P.A. Rally. We wish the A.Y. every success and good weather. Plans for this meeting are given elsewhere in this issue of The Church Messenger.

\* \* \*

The Pembina Deanery are discussing plans for a Boys' Camp in the latter part of August. There is a large field of endeavour among the boys and girls of the Church awaiting a leader and strong initiative. The men of the Pembina Deanery are pioneering in this field and calling in the resources and facilities of the camp to help them. Here's to good camping among the young soldiers of the Cross.

\* \* \*

The S.C.M. have asked for the use of the camp during the weekend of August 18th. The Student Christian Movement have long seen the benefits of gathering its supporters in one place apart to do some work for the Kingdom amongst the individual.

\* \* \*

The upkeep of the camp seems to be quite a problem. It is estimated that an income of about 100 dollars will be required per year to keep it in good repair, to pay for the fire insurance and to make necessary alterations.

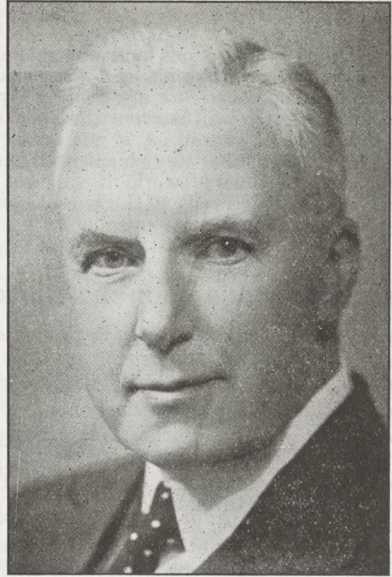
A tentative schedule of fees for the use of the camp has already been published. This was based on the principle that every group using the camp should be ready to share in the responsibility of helping to maintain the property. At the present moment this seems to be the fairest way. There is no intention of bearing hard on groups who find financing difficult and the camp committee are ready to consider representations for a remission of fees.

The water problem was always a very difficult one. It was found necessary to have a well dug on the property. The water is excellent and the proximity of the well to the kitchen avoids long and heavy hauling. We must now find the money to complete payment for this convenience.

The wet weather has had one good effect. It has shown us the weaknesses in the roofs of the dormitories. The present covering is tar paper over boards which was never intended to be permanent. Lack of money at the time prevented us from putting on shingles, which of course is the only satisfactory method. Money to do this would be most welcome.

## **RETIREMENT OF MR. F. F. W. LOWLE**

The retirement of Mr. F. F. W. Lowle from his occupation as Local Freight Agent for the C.P.R. will also deprive the Church in Edmonton of a very faithful servant. As a member of All Saints' Cathedral congregation, as a member of the Diocesan Social Service Council, and as its one time secretary, Mr. Lowle has made a fine contribution to the various spheres of Church influence. The Church is deeply grateful for the efforts of this devoted layman and trusts that in his retirement he may find further opportunities in which to serve his Church. Church Messenger joins with others, his friends, who are wishing Mr. and Mrs. Lowle much happiness in the future.



**F. F. W. LOWLE, ESQ.**  
**Secretary, Council for Social Service**

## **THE ANGLICAN CHURCH**

The ideal of the Anglican Church is nothing less than the Catholic Church in its entirety. In its present character it is transitional and we look forward to the day when the life of our Communion will be merged in the larger fellowship of the Catholic Church—the whole company of faithful people.

There are two types of Ecclesiastical Organization: Centralized Government, of which the Roman Catholic Church is the great example; and Regional Self-government within one fellowship. This is the type we share with the Orthodox Churches of the East and others and follows the principles of the early churches until the claim of Rome confused the issue.

Principles of Government do not bind Churches. Churches are bound to each other by a Common Faith, Common Sacraments and a Common Allegiance to Jesus Christ. The great General Councils were the organ of expression of this Common Life.

The Anglican Church preserves the Apostolic Doctrine, it transmits the Apostolic Authority through the unbroken continuity of the laying on of hands by Bishops upon those elected to the Episcopate. It retains inviolate the two Sacraments of Baptism and Holy Communion.

We hold the Catholic Faith in its entirety as stated in the Apostles and Nicene Creeds and expressed in the Sacraments and Rites of the Primitive Church as set forth in the Book of Common Prayer. The whole is safeguarded by the three-fold ministry of Bishops, Priests and Deacons.

Prominent amongst our ideals are, an open Bible, a Pastoral Priesthood, a Common Worship



a Standard of Conduct, a love of Truth and Freedom.

Granted our imperfections and our mistakes—not more than other Churches and somewhat less than most secular bodies—we are bold to say that the Anglican Church will survive the shocks and vicissitudes of time as well as, if not better than most. If it can also offer its rich spiritual heritage as a gift to a bewildered world it will not have lived in vain. All it needs is the warmth of real Christ-like lives amongst its members.

## SOME DATES IN OUR CHURCH'S HISTORY

- 33 A.D.—Ascension of Christ. Beginning of the Christian Church.
- 43 A.D.—Disciples first called Christians.
- 50 A.D.—Christianity known in England.
- 52 A.D.—1st Book of the New Testament (I Thessalonians) written.
- 68 A.D.—Martyrdom of St. Peter and St. Paul.
- 96 A.D.—Book of Revelation written by St. John.
- 304 A.D.—First British Martyr, St. Alban.
- 323 A.D.—Christianity the established religion of the Roman Empire.
- 325 A.D.—Council of Nicea. Nicene Creed (Holy Communion Service) adopted.
- 347 A.D.—British Bishops at the Council of Sardica.
- 564 A.D.—St. Columba lands on Island of Iona.
- 597 A.D.—Augustine preaches to Ethelbert of Kent.
- 1065 A.D.—Consecration of Westminster Abbey.
- 1215 A.D.—England rejects authority of Bishop of Rome.
- 1377 A.D.—Wycliffe's (the first English) Bible published.
- 1549 A.D.—1st English Prayer Book authorized.
- 1749 A.D.—Beginning of Anglican Church in Canada.
- 1914 A.D.—Consecration of Bishop of Edmonton, March 25.

## GETHSEMANE

Beneath the olive's moon-pierced shade,  
In sight of grim embattled walls,  
The Master, tensed in conflict, prays  
As Satan's legion on Him falls.

That night foul horror spreads its wings,  
Dark with mad lust and torturing scorn,  
Seeking to quench the fires of faith  
With fear-wracked visions of the morn.

Poor trembling followers; mused with fear,  
Lie helpless, sunk in slumber's thrall;  
While for the might of angels' aid  
The Master's bloody sweat drops call.

Fierce conflict then for souls of men  
Rages unheard that grove within,  
Until the Master lifts the cup  
And drinks the ghastly price of sin.

Then from the olive's moon-pierced shade,  
By light of torches' smoky glare,  
A bound and helpless man goes forth,  
Of Sin, Death, Hell the Conqueror.

W. deV. A. H.

## THE DIOCESAN A.Y.P.A. EXECUTIVE

Garth Walker; Christ Church  
Vice-Pres. of Extension Work

George Alexander; All Saints'  
Vice-Pres. of Sports.

Archie Bowker; St. John's,  
Millet; President.

Milford Pritchard; St. Faith's  
Vice-Pres. of Social Activities

Norman Pickard; St. Faith's  
Vice-Pres. of Work and  
Edification.

Hugh Reeves; St. Mary's,  
Edmonton; Past President  
Edmonton Diocesan Council.

Stan Cheston; St. Faith's;  
Vice-Pres. of Dramatics.

Kay Croft; St. Mary's, Ed-  
monton; Secretary.

Jack Kimber; All Saints',  
Edmonton; Treasurer.

## Rural Deanery of Edmonton

### CHRIST CHURCH

REV. G. P. GOWER

On Sunday, July 14th, the preacher at Morning Prayer was the Bishop of Quebec. The Bishop and Mrs. Carrington have made a motor tour throughout the West in the interests of the various Diocesan Summer Schools. After visiting Brandon, Saskatoon and Calgary they arrived in Edmonton on Saturday evening, having motored over the Banff-Jasper highway, bringing with them, as the Bishop said, an abundance of rain.

Sunday morning however was more propitious and a large congregation was present to hear him speak on the text, taken from the seventh chapter of St. Matthew's Gospel, "Therefore every one that heareth these sayings of mine, and doeth them I will liken him unto a wise man, which built his house upon a rock; and the rains descended, and the floods came, and the winds blew and beat upon that house; and it fell not: for it was founded upon a rock."

The Bishop thanked the Rector and the congregation for their hearty welcome and reminded them that this was the first occasion the Bishop of the second oldest diocese in Canada had ever visited the Church in the youngest diocese. He spoke briefly on the events which are ushering in a new world order, the nature of which none of us can yet fully comprehend. It was in the contemplation of



## Issues at Stake

### VIII.—INTIMIDATION AND FORTITUDE

By Rev. Ebenezer Scott, M.A., B.D.

Mr. Chamberlain has ceased to be the political leader of his country. But the moral lead which he gave to the whole Empire can never be forgotten. His broadcast speech, with its statement of the "evil things" which we had set out to overcome, will remain the classical expression of the spirit and purpose with which we entered the war.

But we may still follow the lead of England's Prime Minister in our choice of the Issues at Stake. In his first broadcast speech after he had assumed the office, Mr. Winston Churchill struck the same note in defiance of evil things. "We must not allow ourselves to be intimidated," Mr. Churchill said.

Like Mr. Chamberlain, too, Mr. Churchill knew his people. From his schoolboy days, the Englishman is bred to despise the sneak, to loathe the blackmailer, and to face up to the bully. In the stock phrases, he belongs to "the bulldog breed", and, "what he has he holds". In more stately language, and, what is more, in stronger sober fact, these phrases are written on every page in the whole history of the British Empire. The British Empire itself has been shaped by this same spirit of independence from within. It holds up the example to the world of a Commonwealth that is all the richer for its diversity of geographical position and culture and language and race. The same spirit has always shewn itself in the international sphere; and the Empire has now risen as one nation against as insolent a power as Spain in the sixteenth century, and a perverted genius who has none of the glittering splendour of Napoleon, but an even more insane ambition to dominate the world.

Intimidation has been Hitler's favourite weapon. He began by intimidating his own people. Then, by cunning and blackmail and internal treachery, along with his huge armaments, he turned to other more or less defenceless nations; and now he feels able to match the power which he has won, against the strongest powers of the world. Cunning is of no avail with these. We are confronted with the stark intimidation of the immense military machine which he has built up. What is our answer to it? It is given in Mr. Churchill's fearless and decisive words. "We must not allow ourselves to be intimidated."

The Issue is best stated as between Intimidation and Fortitude. Courage might seem a more appealing word than fortitude. But fortitude is a stronger and deeper quality of the soul than courage. Courage is, indeed, a word with a more gallant bearing. Courage may leap to some glorious deed in a moment of sublime unselfishness. But it may also do something rash and foolish in a moment of fitful impulse. A man may have physical courage, and be a moral coward. All courage is not fortitude, but all fortitude is courage. Fortitude, of its very nature, when some great issue rises before it, readily passes into the most active and adventurous courage. It overflows into righteous indignation against cruelty and injustice; it is inspired with holy zeal in its witness to all that is right and true.

Fortitude is a word common to ancient moralists and Christian teaching. It is one of the four Cardinal Virtues of the highest pagan thought—Justice, Prudence, Temperance, Fortitude. The Roman Catholic Church has adopted these into its ethical system, but regards them as the "natural" virtues, as distinguished from the three "theological" virtues—Faith, Hope, Charity. But Fortitude, or indeed any one of these virtues, cannot be separated from the Christian graces. Christianity is a religion of fortitude, built upon the firm rock of Christ, who took up the Cross, and called His disciples to follow His example, as the last test of their discipleship.

Therefore, again, it is not only the blood of our British forefathers that is stirring within us in this time of danger. It is the Fortitude which has been laid deep in the foun-

*(Continued on page 9)*



# A Message from the Primate

June 25th, 1940.

Dear People:

It must be that, through days like these, many of you are thinking a great deal of what you have been taught by the Church about God. You are asking yourselves—"Where is God in all this danger and horror of War?" The problem you are facing, as believers in God, is as old as man himself. The Old Testament is full of it. In the face of danger and disaster the children of Israel were always asking—"Has God forgotten to be gracious?"

I write to you today to ask you to remember some things we have been taught about God. I give them to you, because I believe them to be part of the Church's age long teaching concerning Him. In some such thinking about Him I find my faith strengthened, and my confidence and courage deepened and steadied. I can but indicate what these thoughts are. You will have to elaborate them for yourselves.

1. God is the God of all the ages, of all nations, and of the whole universe. He is working His purpose out in nature and in history, according to His Holy and awful Will. The story of our people, and of all the peoples of the world, is part of a very long tale. "One day is with the Lord as a thousand years, and a thousand years as one day." There is no understanding possible unless we take the longest view we can, and try to judge by the *years* rather than by the *days*. "The *years* tell tales of which the *days* know nothing."

2. God is the Moral Governor of the Universe. He is the God of righteousness. His laws must be obeyed, or terrible disaster comes. It may be long delayed, but its coming is sure. In the presence of this truth, which I believe to be one of the foundation truths of human existence, I can understand better the terrible picture before us in human life now. Under this heading there are two conclusions I wish to draw:

- (a) It is because righteousness is an attribute of God that we can humbly renew our confidence in the cause for which we fight. In the long run righteousness wins. I believe in the righteousness of our cause in the presence of our enemies, because I believe that the freedom of man is part of the primitive covenant of God, when He made man in His own image. Whatever else this fight means, it is the fight for human freedom against another theory of life. I believe the way of human freedom is linked to the Divine purpose for mankind. It is a way full of pitfalls, into which we have often fallen. It is a way full of awful dangers, but it is the way which, in the long purposes of God, must lead to victory. God is working towards that end. We turn to Him in this hour of conflict, and offer Him all that we have.
- (b) The second thing I would say on this subject is much more difficult to make plain in a time of bewilderment and strain, but I believe it should be attempted. I would put it this way. I have said that we must turn to Him, but we cannot turn to Him unless we repent of our sins. They have been many and great. There has been a turning away from God in recent years, a failure of faith in Him, and an attempt to live without Him. Witness the absence from Public Worship on the part of many, the lowering of the moral standards, the love of money and ease, the indifference to the terrible problems of unemployment, and the many injustices in the social order.

We talk about the Moral Government of the Universe, and yet we are baffled as we look at a world in utter confusion! But should we be so baffled, when we remember how deeply we have sinned? I do not think so. This is how it appears to me. If such a course as we, and the peoples of western civilization generally, have followed of late had brought in peace and righteousness then we might well have doubted the Moral Government of the Universe. The very confusion and suffering in which the world finds itself today bear their witness to the righteousness of God. Our sins have had a part in heaping up the dreadful harvest we reap today.

3. But I cannot close my message on this note. I close it, rather, with another thought which Christian faith holds close to its heart. God is also the Great Friend who walks through human life, sharing, in Jesus Christ His Son, every sorrow, danger and dismay. He walks through bitter danger and apparent defeat to glorious victory. He is to be turned to as "The Man of Sorrows and acquainted with grief," bearing the stripes and wounds of human suffering. He sympathizes with this poor human race He loves, and for whom He died. He is at work now, seeking to bring good out of evil, as He has done so often in the human story.

In such an hour let us turn to Him in repentance, faith, and obedience. For from such will spring the willingness and power to enable us to make the single-hearted offering of all we are and have to Him and to our country. There is only one way through trouble and danger. It is the way through Golgotha. That way leads to Easter. It is the dangerous and glorious way of freedom. Let us go that way! Let us give all we have for it!

Sincerely yours,

DERWYN TORONTO,

Primate.



## Centenary of St. Paul's Church Grand Manan, N.B.

On October 9th, 1839, the wooden Church of St. Paul's, Grand Harbour, Grand Manan, N.B., was destroyed by fire of incendiary origin. The Church people, under the courageous leadership of their Missionary, Rev. John Dunn, immediately set about to rebuild, and by October 11th, 1840, it was possible to hold the opening Service in a well-built stone church. This year the people of the parish are preparing to celebrate the centennial of that event.

Very full records were kept in a well-bound minute book, and they make interesting reading. At that time the parish was part of the Diocese of Nova Scotia, and from many parts of that Diocese generous sums were contributed towards the erection of the building, including moneys from places as far away as Antigonish and Lunenburg, N.S. Mrs. Dunn made an epic trip in a timber ship to England where she collected a very substantial sum, including a donation from the Queen Dowager, consort of William IV.

The church — the third to be erected in this parish — is the oldest building here and one of the few churches outside the cities to be built of stone. It is rather plain and severe, reflecting the style in vogue before the revival of the Gothic type. It is built of native field stone, and is in excellent preservation. Originally seated with rented box pews, and having a gallery and a "three-decker" pulpit, it was renovated in the latter part of the century, and seated with open pews which were made free to all. The "three-decker" was removed, but the pulpit itself, the altar, and altar rail of quaint design, and the gallery, are still in use. This year the people of the parish are having the church put into thorough repair and are hoping to celebrate the anniversary in a worthy manner.

There is a good deal of historic interest attached to the church. As the parish was one of the most difficult of access in the huge Diocese of Nova Scotia, as it was then constituted, the Bishop of that Diocese had only been able to visit the parish once or twice since the arrival of its first Missionary in 1824, and it was not until 1845 that the new church was consecrated. At that time, the Right Rev. John Medley, 1st Bishop of Fredericton, made his first tour of his Diocese, and came to Grand Manan. During his visit he not only consecrated the church and confirmed a large class of can-

didates, but he also held his first ordination in his new Diocese. At this Service he raised two young men to the order of Priest. One of these was the Rev. James Neales, missionary in the parish, whose family has become well known in the story of the Diocese. One of his sons, Ven. Thos. Neales, was the beloved Rector of Woodstock and Archdeacon of Fredericton, and another son, Very Rev. Scovil Neales, was for several years until his retirement, Dean of Christ Church Cathedral, Fredericton. The present Rector of Grand Manan was privileged

to be his assistant there. A granddaughter of Mr. Neales, Miss Marjorie Neales, is on the staff of Chapeau School, Moosonee, and a great grandson, Rev. D. Haviland, is a priest in the Diocese of Fredericton. Rev. James Neales' first wife died shortly after Mr. Neales came here, and is buried in the old cemetery near the church. Her son, Ven. T. Neales, presented a fine Altar Cross in her memory.

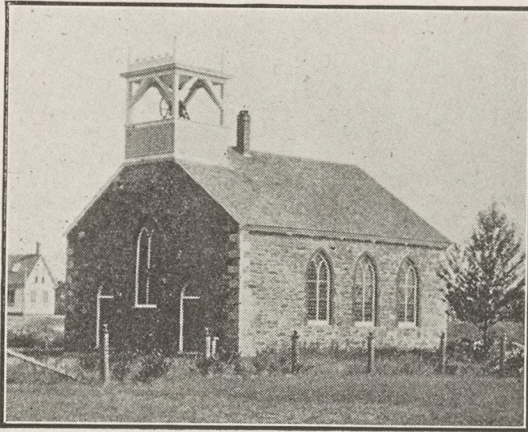
As the population grew, another church was erected — of

wooden Gothic construction — at North Head, eight miles from Grand Harbour. This was consecrated in 1885 by Bishop Medley, and observed the 50th anniversary of that event in 1935, in a fitting manner. This church — well known to summer visitors on Grand Manan — was erected under the leadership of Rev. W. S. Covert. A fine hall was later added as a memorial to him, and stands near the church.

For many years the parish received help from the S.P.G. and the Diocesan Board of Missions, but in 1918 — Rev. James Mason being then Rector — it became self-supporting, and has remained so ever since in the face of serious difficulties. In recent years it has had the honour of being one of the highest percentage parishes in the Deanery of St. Andrews in its giving to Missions. It is interesting to note that Canon H. S. Shepherd of Aklavik, and his sister, Miss Priscilla Shepherd of Carcross, claim Grand Manan as their home parish, as also does Rev. F. B. Gaskill of Digby, N.S. The late Rev. R. L. Carson of Mount Desert, Maine, and the late Miss Jean Dalzell of the Grenfell Mission, Labrador, were also members of this parish.

Although the actual date of the opening of the church was October 11th, 1840, it has been decided to celebrate the anniversary on August 11th. Grand Manan is an island in the Bay of

(Continued on page 12)





## Comments Original and Otherwise

### "Curate"

#### COMMITTEE NUMBER FOUR ON M.S.C.C. APPORTIONMENTS

At the present time and since its organization the M.S.C.C. Board of Management has been functioning under Canon 5 of General Synod. One of the duties assigned to this body by the Canon is that of estimating the grants to be made for the carrying on of the missionary work in which the Church in Canada is engaged, and apportioning the total required among the several dioceses in Canada. General Synod evidently recognized that this was no easy undertaking, for the Canon provides that the M.S.C.C. Executive Committee shall first give consideration to the matter. Having done so, this Committee shall then make recommendations to a special Committee on Apportionments. This latter Committee, according to Canon is made up of not less than 35 members, of whom 10 shall be members of the Woman's Auxiliary, and the remainder members of the Board of Management. The decisions of this Apportionment Committee, in conference with the Executive Committee, are then passed on to the Board of Management, which is made up of all the Bishops, and two clergymen and two laymen from each diocese, chosen because of their interest in, and acquaintance with, the missionary work of the Church.

Most people I think would conclude that consideration by these three Committees would secure ample and intelligent scrutiny of these grants and apportionments before they are submitted to General Synod or Executive Council. But at the last meeting of the latter body a resolution was adopted calling for yet *another committee* to consider these apportionments. A sub-committee of this new committee has been appointed and has held two meetings in Toronto, its membership coming from as far east as Halifax and as far west as Prince Albert, at the expense of the funds of General Synod.

It is true that this new Committee is supposed to deal also with the apportionments of the other two Boards of General Synod. But in the case of these other Boards, the apportionments have to do only with headquarters expenses—comparatively small amounts—that are easily estimated. Surely these Boards could make their own apportionments as provided by Canon, without the necessity of creating one more committee, the members of which may have little knowledge of the work the several Boards are endeavouring to do. That is particularly true in the case of the Board of Management. In that case as I have already indicated, these grants and apportionments are discussed—if the terms of the Canon are observed—by three different committees, composed of people conversant with the missionary work in which the Church is engaged, and sympathetic in their attitude toward that work. Now it is proposed to hand over this responsibility to a Committee of the Executive Council, the membership of

which may, or may not be composed of missionary-minded people. It is not very long since one member of this Executive Council told me that he would not put one cent into the red side of his envelope, so long as we continued our work overseas. That is a phase of this new proposal that ought to be considered by men in the West who are dependent on M.S.C.C. grants for the maintenance of their work.

In this connection I would like to quote the opinion of Dr. Tucker, Presiding Bishop of the American Church. Under somewhat similar circumstances, he said quite recently: "We don't need any new machinery in this Church. Our backyards are full of machinery, no longer used. Some of it is out of repair and most of it is rusty. We might look it over and polish and oil some of it. Certainly we don't need any more. Perhaps we can get more use of a little of what we have in our backyards."

That is sound advice. Better give more attention to making present machinery work effectively, than spend time and money inventing new machinery.

#### YET MORE MACHINERY

Another resolution of the last Executive Council was "That the time has come to consider the question of providing a unified financial control of all the controllable expenditure of General Synod." When I think of the varied elements that enter into "the controllable expenditure of General Synod" I cannot help wondering where will be found men with the necessary qualifications to constitute this new committee of omniscience. Perhaps in this connection it would be well to remember the old saying that "what is everybody's business is nobody's business".

#### EXPLOITING ONE'S MINISTRY

In the course of the same address Dr. Roberts had something to say about professionalism. Here it is.

"It is a pit into which we fall all too easily: and the devil has no more subtle expedient for stultifying and annulling a man's ministry than this. There is no greater encumbrance on the Kingdom of God than the professionalized minister—the man who exploits his ministry to his own ends, makes it the tool of his vanity, of his love of the limelight, his social ambition and the like. The ministry is not a profession which a man may choose; it is a vocation to which he is called; and no man is worthy of it. 'Let this mind be in you which was also in Christ Jesus, who emptied Himself and took the form of a servant . . . and humbled Himself and became obedient unto death.'"

Needless to say the pit of professionalism lies in the path of Anglicans as well as Uniteds.

(Continued on page 13)



# The Lore of the Month—August

By C. J. Jenkinson

*Lammas Day* (August 1) was the Festival of St. Peter ad Vincula—that is, St. Peter in chains. Various opinions are held concerning the origin of the word *Lammas* or *Lambmass*. Possibly it may be explained by the fact that on *Lammas Day* tenants who held lands of York Minster were bound by their tenure to bring a live lamb into the Minster at High Mass.

Though this derivation has been suggested, it is generally supposed that the word springs from the Saxon *Hlaf-masse*, i.e. *Loaf Mass*, a feast of thanksgiving for the first-fruits of the corn. The feast was observed with bread of new wheat, and accordingly it became the custom for landlords to compel their tenants to bring new wheat to them on or about August 1. It was also the practice for masters to give money to servants with which to buy gloves, and some connection with this ancient custom can still be traced in the Charter for Exeter *Lammas Fair*.

At Coatham, a great annual feast, known as *St. Wilfrid's Feast*, was celebrated on the first Sunday after *Lammas Day*. This feast was held in commemoration of St. Wilfrid's return from exile. At Ripon the annual procession is still made. St. Wilfrid, mounted on his grey horse, is attended by two monks, and an attendant carries the ancient charter of King Alfred.

The Festival of the *Falling Asleep of the Blessed Virgin Mary* (August 15) was formerly celebrated with great joy, and observed with customs which reveal as in a mirror some aspects of the everyday life of the times. Blessings were implored upon herbs, plants, roots and fruits, which were then consecrated against hurtful things.

"Great bundles then of herbes to Church  
The people fast doe beare.  
The which against all hurtfull things  
The priest doth hallow theare."

Almost of equal importance was the Festival of *St. Roche*, celebrated as a general Harvest Home on August 16. The calendar, it will be remembered, was put on eleven days some two centuries ago, so that August 16 then was equivalent to August 27 now.

From the very earliest times it appears to have been a universal custom for masters to feast with their servants who had laboured with them from seedtime to fruition. Nowadays little is left of the old Harvest Home. Not that the farmer is less thankful to the Giver of all, but in these hurrying days of commerce and railways and ships, he no doubt feels that the romance of corn-growing is turned from one of poetry into one of science. He therefore concludes that the Harvest Home belongs to another age and is content to let the Church take the festival out of his hands.

In a few places, however, remnants of the old

festival still survive, and the Kern or Corn Baby—an image dressed with corn and carried before the reapers to the Harvest Home—is still in evidence.

When speaking of breaches of the Second Commandment, Newton in his "*Tryall of a Man's Owne Selfe*" mentions: "The adorning with garlands or presenting unto any image of a saint whom thou hast made special choice of to be thy patron and advocate, the firstlings of thy increase as corne and grane and other oblations. . . ."

Puritanism and art and poetry assuredly do not dwell together.





## Home Horizons



June 17.—At 7.15, Ontario time, this fair June morning a German voice issued from the Paris radio station. It is such a beautiful morning, one for which we have waited through days of rain, dark damp days, and days of low-hanging clouds. Now with the air washed and wind-swept until it is sparklingly pure between us and the heavenly blue sky above, faintly dotted here and there with bits of fleece, we have a heavy heart; for a German voice is booming

to the world from a Paris radio station.

We try to recall other June days and wonder why we thought we had worries and hard times to live in then. The froth of spirea blossoms reminds us of a visit just a year ago of a well-known flower artist and her delight in the June beauty of our setting. At that time we tried to make ourselves believe "there just can't be another war in our time". Why didn't we face up to facts, the Empire over. But if we let our minds travel in that retrogressive groove we will lose our grip entirely. This is no time for useless recriminations. They may be helpful in postwar stocktaking.

Just for one black moment we try to contemplate that thought of a German voice from the London radio station. Twice each day we have got our news from the B.B.C. and always felt heartened at the courage, resolution and faith expressed on behalf of our leaders. If that voice is silenced—it might be possible before this is in print—how shall we carry on?

We find we must not anticipate the future any more than relive the past. We must live in the very present; not even in the afternoon when it is still morning. If the darkness is to come upon us we can only try to face it with what resolution we have, and do our small part to keep bright and shining the imperishable possession of a free spirit. With that alive we shall survive, and emerge, as Mr. Churchill says, "in God's good time."

\* \* \*

Perhaps in some of the stories of refugee and evacuee children mention has been seen of the Canadian Mothercraft Society. To some this name may already be familiar. Others should seek information of an organization

which will place its mark on Canada's future.

The Canadian Mothercraft Society is part of an Empire-wide movement to save mothers and babies, to make childbirth a normal function, to have babies breastfed in every possible instance, to encourage proper feeding of mothers before the birth of the baby as well as after, and to start the child on the simple natural diet which is but in part, the adult diet. In short it is a movement to build a strong and sturdy race, developed physically, mentally, and spiritually, and living in happy homes.

The Mothercraft movement had its beginning in New Zealand, when Dr. (later Sir) Truby King through his experiments with calves satisfied himself that mothers' milk was beyond all else the best food for the offspring. The same proved equally true of humans. From that basic principle the society was well and truly founded. Later as results gave it authority other parts of the Empire asked for the Truby King teaching until the system under various names has girdled the globe. In Great Britain the little daughters of the Duke and Duchess of York were Mothercraft babies, and have never been ill. The same is true of the babies of the Duke and Duchess of Kent. The Duchess of York was active president of the Society until her accession to the throne when she became patroness. In that capacity, when in Toronto a year ago, she requested in advance that an opportunity be arranged for her to meet the Canadian Mothercraft president and director, Mrs. Irving Robertson.

The Canadian Mothercraft Society was founded by the late Irving E. Robertson, son of John Ross Robertson, as the result of a challenging statement thrown out by his New Zealand born, and Truby King trained wife that Mothercraft would wipe out within two generations some of the physical ills among Canadian children which were taking toll of lives and money. Upon Mr. Robertson's death, before the Society was finally launched, the responsibility of carrying it to successful operation was left as a trust to his wife. The struggle has been difficult, but on the other hand the progress has been phenomenal. It has been a well rounded development and now the Society is ready, when circumstances permit, for the final phase of its service—midwifery. At present training as Mothercraft nurses—which above all fits the young girls who take the course for motherhood themselves—and postgraduate courses for graduate nurses are carried on at 84 Wellesley Street, while at 112 College Street are the Advice Rooms, visited regularly by hundreds of expectant mothers, or





mothers with young children.

The third tag day of the Canadian Mothercraft Society, on June 22nd, brought \$5,000 for the upkeep of the advice rooms. The permanent tag of the society is a cut from a photograph of Mrs. Isherwood, whose two Mothercraft babies were born while her husband was on the faculty of Wycliffe College.

The Canadian Mothercraft Society cabled an offer to the London headquarters to care for refugee babies in this country to the number of 10,000. Within ten hours they received a cable signed "Elizabeth" thanking them for their generous offer. \* \* \*

It's almost impossible to keep life on an even keel these days but for some of us that is perhaps the duty that lies nearest to hand. We were glad to have our opinion endorsed recently in a popular United States magazine when in answer to a request for a programme of world topics for a women's club, Dorothy Thompson, world-known columnist and commentator, just back from wartorn Europe, said quite frankly that she did not think the "problems" that beset the world were within the scope of women's clubs, and she felt it would be much saner to devote their time to the encouraging of appreciation of beauty.

We were not thinking of women's clubs but of the individual home in which each busy person must wish to make the best use of every minute of the passing day. There is surely something for every pair of hands and for every brain, sometimes obvious, sometimes more obscure. In addition, for many, the regular tasks must go on, and after all there are few peacetime duties more important than feeding the family intelligently. In wartime this is increasingly important and difficult.

An English health magazine at the beginning of the war made the statement that the food restriction, which would be sure to come, might prove a blessing in disguise if it directed the attention of people generally to the diet which, after all, was both available and sufficient. That particular magazine advocates a diet almost exclusively of vegetables, both cooked and raw, and fruit both raw and stewed. Nuts replace meat largely and whole grains are used, but sparingly. To those of us who lean heavily on the morning coffee percolator the breakfast advocated is the hardest, as it consists wholly of raw fruit, two or more varieties, with a glass of milk for those who are underweight or under-par. The menus of that magazine sound unusual, without beginning or end as it were, yet many claims are laid that such meals are both satisfying and sufficient.

No doubt many of us would go so far as to agree that the majority of people nowadays, in

this country at any rate, consume unnecessary food, both in quantity and variety. Thousands of persons would be the better for a drastic reduction of starch foods which are clogging systems, while at the same time our bodies are crying out for the essential mineral salts that are to be found in fresh uncooked food. Perhaps one uncooked meal, lunch for instance, could be introduced, a simple matter in the present season of salad greens and fresh fruits. We will be called upon very soon to curtail and it would be wise to learn to do it intelligently; if so the result instead of being detrimental might actually be of benefit.

### \* \* \*

### PATRIOTISM

The Supplies Department of the G.B.R.E. has at least one good record. Its male staff has enlisted one hundred percent. Major L. Paterson, the only man on the staff is in the C.A.S.F. Louis Paterson was on active service in the



*Major L. Paterson in front of  
Church House.*

last war from August 1914 to December 1919 and has been on the strength of the Irish Regiment ever since. He came to the Supplies Department with the Church Book Room in 1926 and has given excellent service in the mail order department. *Church Messenger* wishes him God speed.

### INTIMIDATION AND FORTITUDE (Continued from page 3)

dations of the Cross, the valour of soul which is born of Christ, the will of man which has been consecrated to the will of God. It is Christ who will not allow us to be intimidated, if we are still to call ourselves a Christian nation. His firm, resounding words are singularly appropriate to the perils of the present moment, and to the evil genius that is at the centre of them: "Fear not them which kill the body, but are not able to kill the soul." Are we to fear God or man? That is the supreme issue.





## AUGUST

1. Lammas Day.
4. ELEVENTH SUNDAY AFTER TRINITY.
5. Oswald, King and Martyr, 642.
6. **Transfiguration of Our Lord.**
7. Name of Jesus.
10. Lawrence, Doctor and Martyr (Rome).
11. TWELFTH SUNDAY AFTER TRINITY.
18. THIRTEENTH SUNDAY AFTER TRINITY.
24. **St. Bartholomew, Apostle and Martyr.**
25. FOURTEENTH SUNDAY AFTER TRINITY.
28. Augustine, Bishop and Doctor, Hippo 430.
29. Beheading of St. John Baptist.
31. Aidan, Bishop of Lindisfarne, 651.

## RECENT HAPPENINGS

On June 10th the King opened Church House in London, the new administrative headquarters of the Church of England. It cost \$2,445,000.

\* \* \*

The Spectator (London) began a recent article as follows: "King Haakon is said to have observed recently to a foreign visitor: 'Hitler is a devil.' He has had no reason to change his mind by what has happened recently."

\* \* \*

There is at least one man in the United States who has never failed to urge upon his fellow Americans their duty to help the Allies in the present war. That is Bishop Manning of New York. Here is a recent statement:

"I pray that now, before it is too late, we may be awakened and may give all the help in our power to those who are giving their lives that justice and right and liberty may be maintained in this world."

\* \* \*

A Detroit clergyman, Dr. Edgar D. Jones, has announced that Homer Martin, of C.I.O. fame, has resigned as a labour leader, in order that he may become an active worker in connection with the Oxford Group Movement.

\* \* \*

In Montreal the Young Men's Christian Association, the Young Men's Hebrew Association, and the Young Women's Hebrew Association, have formally disassociated themselves from the Montreal Youth Council, because at a meeting of the latter body the delegates present refused to have submitted to the meeting a resolution pledging those present to support the Government in the prosecution of the war.

Mr. Harold Nicholson, an English Member of Parliament, and now associated with the Ministry of Information, has given it as his opinion that the Canadian accent is "one of the loveliest intonations in our language." I commend this to those Canadians who are trying to develop an Oxford accent.

\* \* \*

Mr. Neville Chamberlain in announcing his resignation as Prime Minister referred to Hitler as "This wild beast who has sprung out of his lair." Strong language, but justified by the facts.

\* \* \*

Here is a story taken from The Spectator (London):

Some one asked what was the meaning of the rush of Scotsmen into the air force. The reply: "Oh, didn't you know? They heard Walter Elliot say in a broadcast that every cloud had a silver lining."

—CURATE.



## PRAYER IN DAY OF CRISIS

O God, the Creator and Father of all men, we lift up our prayers to Thee for the nations of the world at this time.

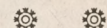
Overrule by Thy Almighty power the forces of tyranny and aggression and uphold, we beseech Thee, those who are struggling for the maintenance of justice and human liberty.

Give to all of us wisdom and strength to do our part in this day of world crisis. Grant that our country may now have vision to see, and courage to do, whatever is right, and that peace with righteousness and justice may be established for the sake of all mankind.

And we ask Thy divine compassion upon the suffering, the sorrowing, and the dying in all lands, and upon all the homeless refugees driven forth by cruelty and oppression.

Hear us Almighty Father in this day of need and give us Thy help and guidance through Christ, Thy Son, our Lord. Amen.

—Bishop Manning.



## Diocese of Montreal

Bishop Martin of Saskatchewan addressed several meetings in various parts of the diocese, outlining the problems and needs of his own diocese.

St. Thomas's, Rougemont, recently celebrated its centenary.

St. Mark's, Longueuil, recently celebrated its diamond jubilee.

The Summer School for Clergy was held at Macdonald College during the last week of July; the Rev. Kenneth Naylor was Dean of the School, and Dr. W. H. Brittain the Principal. The following gave courses of lectures: the Rev. Elton Scott of Bishop's University, Lennoxville; the Rev. Daniel MacCormack of the Roman Catholic College, Antigonish, N.S.; the Rev. Gerald Cragg of the United Theological College, Montreal, and Dr. Frank G. Pedley of McGill University.





# One Communion and Fellowship

August

"Fair must be Thy earthly temple,

That the careless passer-by  
Shall bethink him in its beauty

Of a fairer house on high,

Weary heart and troubled spirit,  
Here shall find a still retreat,  
Sinful souls shall bring their burden  
To the great Absolver's feet.

Yet with truer, holier beauty  
Lord, we pray this house adorn;  
Where Thy bride, the Church redeemed,  
Robes her for her marriage morn,  
Robed in garments of salvation  
Rich with gems of heavenly grace;  
Spouse of Christ, arrayed and waiting  
Till she may behold His face."

—Rev. John Ellerton.

"God the All-terrible King who ordainest  
Great winds Thy clarion, lightening  
Thy sword,  
Show forth Thy mercy from on  
high where Thou reignest,  
Give to us peace in our time,  
O Lord.

"God the Almighty One wisely  
ordaining  
Judgments unsearchable, famine  
and sword,  
Over this tumult of war Thou  
art reigning,  
Give to us peace in our time,  
O Lord."

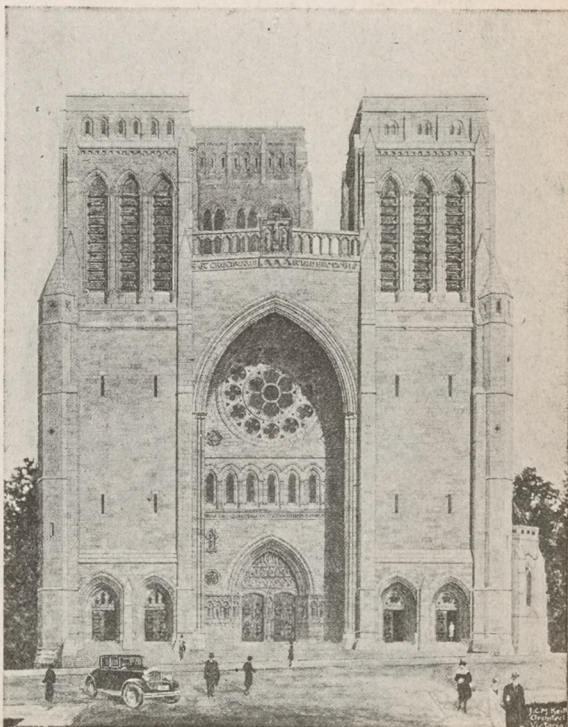
—H. F. Chorlry and  
Rev. John Ellerton.

August is the month of midsummer heat, when the Church remembers the Transfiguration of our Lord, and our Canadian people think much of summer holidays, taking vacation by forest fringed lake or on wide-meadowed farm. It is the second month of the second half of the Latin year, which half the Romans planned to name for the glory of Rome, so they called August for Augustus Caesar, their first emperor, and in his days the Roman world had one of its few times of peace.

The scarlet gates of the war god's shrine in Rome were closed, and in Palestine the herald angels sang above Bethlehem for God, the Peace of the world was born, a babe of maiden Mary. In the close of each year we remember the great Birth. August is not a month for rejoicing, for we know there was

never another month named for the glory of Rome, and so she fell,—her fall shaking the world. But we are thinking now of a very young country, Canada, who writing proudly on her crest "From Sea to Sea" builds her empire beside the Pacific. Last month we spoke of the coming of our Church, when our first cities were built. There we built our first churches, little wooden buildings like Christ Church, Victoria. In 1871 British Columbia became a Province of the Dominion. Victoria at that time was a town of log huts, shacks and tents, with a few brick buildings and four churches. One church was the rebuilding of Factor Douglas; twice rebuilt since then. It is now Christ Church Cathedral, with its "Robin's Pillar", for when this Cathedral was being erected a pair of robins built a nest high up on a pillar, there with the noise of men and tools all round Mrs. Robin sat on her eggs, while her mate sang cheerfully or brought her food. The robin is our tamest "wild" bird, and the confidence of this pair was not misplaced for the workmen brought food, and watched that no enemy came near, so that the eggs were hatched and the young birds flew away. Today that pillar is marked by a nest carved in the stone.

The first church on the mainland was at New Westminster, and it was dedicated in the name of the Holy Trinity. The great Abbey sent gifts, including a beam out of which an altar cross was carved, while the pedestals of its altar had supported the altar in the chapel of Henry VI.



The Cathedral at Victoria, B.C.



Then there are the hundred little churches scattered through the land, shadowed by the great hills. And we must not forget the mission boats, the "Columbia" and her sister steamers, serving the long coast line. The main cabin of the boats is a chapel on Sundays or Holy Days, when stopping at village or lumber camp. Then, in the week, with altar and organ set back and covered, it is the emergency ward of a hospital. Men injured in the rough living of the coast or a sick woman or child, beyond the simple treatment with home remedies, are brought on board, sometimes to be carried swiftly to the land hospitals. Often, however, when prompt attention or even an operation is necessary, this is performed on the boat where our Lord is worshipped as Healer as well as our Saviour and King.

The C.P.R. meanwhile was nearing the Pacific and Burrard's Inlet, a harbour on the great Bay, was chosen as the site of its terminus, the Pacific port, as Montreal was the Atlantic. The new city was carefully planned and laid out, its church was named for St. James. Then in 1846 Vancouver was burnt but was quickly rebuilt. From Vancouver ships sail to Australia and New Zealand, India, Japan and China.

British Columbia grew and prospered, and with her grew the Church. Bishop Hills called for more helpers in England, saying the men he needed were those who could travel on rough trails and rougher waters. He described the ones he needed, as a man in stout shoes and trousers with coloured woolen shirt, an axe on his shoulder and driving a pack pony with his blankets, a tiny tent, a side of bacon, bag of flour, coffee pot, kettle and frying pan. Many brave men answered this call. Noteworthy among them was Father Pat, the Rev. Henry Irwin who gave good service to the Church beside the Pacific. He was born in Ireland. Men greatly loved him, and he had friends among Irish Romanists, and cynical agnostics. When the church named for St. George was built in the mining district round Rossland, he was appointed rector, greatly to the satisfaction of the congregation, many of whom were his personal friends. He took no care of himself, they said. His home in Rossland was a rude cabin far from weatherproof. Under the roof of St. George's were two large rooms which the ladies planned to furnish for Father Pat. He saw them, and said, "Just what we need, they will do for a hostel, for men tramping across country and down on their luck." And so for one for whom "there was no room in the inn", the rooms were furnished, and many a wayfarer found rest at

St. George's,—rest often for soul as well as body. Another story of him tells of a young engineer on the C.P.R. recently completed through the Rockies. There was a bad snow-slide on the track, and the engine and engineer were buried deep in a canyon. He was newly married and his young wife was almost frantic. "She must have his dear body," she cried, "to bury in consecrated ground." Many would call her utterly unreasonable, for the engine and its man were buried under hundreds of tons of snow and ice in the pass, but Father Pat promised she should have her desire, and she trusting him was calmed. He took a shovel, and called to the men standing round, "Come along, boys." And they came, for Father Pat never said "go" when anything hard was to be done, but always "Come". So men would always follow him. How they worked digging through that avalanche, is a story of those mountains and the railway that runs through them. But Father Pat and his men won through, and carried the dead back to the woman who so mourned for him. Father Pat was such a man that all through British Columbia men spoke of him with honour.

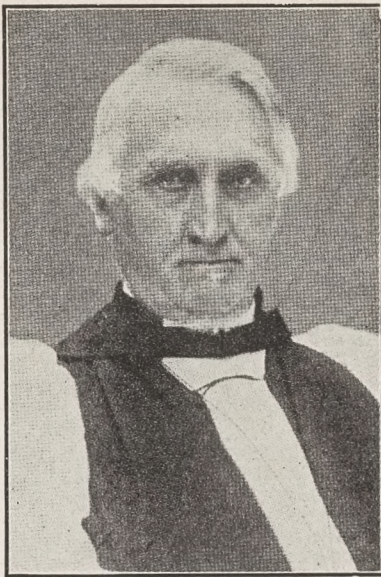
So Father Pat grew up with the country, helping it to grow up aright. He gave away so much that he was in rags. When some men got the money and presented him with a new and warm great coat, what was their disappointment a few weeks later to meet Father Pat in his old clothes, his coat a mass of thin rags just hanging together. In dismay the man asked whatever had happened to the new coat. Father Pat answered by telling of a sick tramp who had come to his hut. It was a well-known place. The man had a cough, and only summer wear, so he got the new overcoat. But said the men, "Couldn't you have given him your old one?" "Now how could I," said Father Pat and then quoted some of this same man's remarks on the uselessness of the old coat. The men went away, realizing the hopelessness of trying to make Father Pat unlike himself.



## CENTENARY OF ST. PAUL'S CHURCH

(Continued from page 5)

Fundy, and is noted as a summer resort. It was felt that it would be a more pleasant time for old friends and neighbouring clergy to come then than at the later date. It is hoped that a large number may come to the old church for its anniversary, and the Rector, Rev. G. F. Edsforth and his committees are trying to make the most of the event.



Bishop Hills.



## Comments Original and Otherwise

(Continued from page 6)

### GENTLEMEN, BE HONEST IN YOUR PREACHING

Dr. Richard Roberts, a former Moderator of the United Church of Canada, gave an address at the convocation of a Divinity Hall in Halifax a short time ago. Here are a couple of extracts.

"O gentlemen, let your preaching be honest—and keep it so! Preaching to draw a crowd is not honest preaching. It is the prostitution of preaching. There is nothing wrong about a crowded church, to be sure, if it be filled with people who have come to hear the Gospel, and not a performer in the pulpit. Alas, however, too often the crowd has come for entertainment; and it receives its reward. You will do well to pray to God continually not to allow you to degenerate into popular preachers. For your task is not to draw a crowd, but to save men's souls, to disturb their consciences and to help them to grow in grace. It has been one of the greatest hindrances to the cause of God in these latter years, that what our fathers called the *means of grace* have been allowed to degenerate into shows, and the Word of God has been buried under smart and sensational and cheap pulpit patter. For you, let the rule be that in your preaching you will know nothing but Jesus Christ and Him crucified, for that is the beginning and end of the Gospel. Today, as always, the preaching of the Cross is foolishness to the groundling; yet it remains the power and the wisdom of God. The ages have brought forth no substitute for it; neither have they been able to improve upon it. It still towers, as the hymn says 'o'er the wrecks of time'. I beseech you to keep close to it all your days."

### MODERNISM THAT BETRAYS THE FAITH

There exists today a type of modernism that is so modern that it is eager to be rid of everything in religion that is not in accord with present-day experience. In doing so it sacrifices that which is of the essence of the faith, until prayer becomes auto-suggestion, Christology approximates Unitarianism, and the process of Divine revelation, becomes the process of human discovery.

Emphatically that sort of thing is not the Christianity of the New Testament, or of the Creeds of Catholic Christendom. Bishop Manning of New York said in a recent sermon: "What the world needs today is the preaching of the Gospel in all its Divine truth and power. If there are some who have doubts, it is the full truth of Christ that will win them, not the preaching of the truth in some reduced and weakened form."

### THE "CURSE" OF DEMOCRACY

The man who used those words was Wendell L. Willkie, the Republican candidate for the Presidency of the United States. Here is what he said in that connection.

"The curse of democracy today in the United States as well as in Europe is that everyone has

been trying to please the public. Almost nobody gets up and says what he thinks. He is afraid he will thereby lose the approval of labour or the approval of the unemployed or the approval of some other powerful faction. And this fear has altogether perverted the processes of democracy and sapped our strength."

No one who has taken any interest in public affairs in Canada, can have any doubt that the processes of democracy have been perverted here, for exactly the same reason. And one political party is quite as guilty as the other. As an illustration of what I mean, I recall the fact that shortly after the opening of the present parliament, a youthful member from the West, caused somewhat of a sensation, when he expressed the opinion that in times like the present, he felt that his responsibility was to the Canadian people, rather than to his party. I have not noticed that this member has been heard from since.

### FORWARD DAY BY DAY

This little manual of daily Bible readings is now issued with a letter of commendation from the Primate. The reading for today—May 27th—is St. Matthew 6: 1-18. It concerns the duty of forgiveness. From the comment on these verses I quote as follows:

"Jesus is saying that religion is an inner reality, rather than outward form.

"It is what we are inside of us: what we think; do; desire. The Pharisees did things to be seen of men; but religion is a relationship with God, in secret.

"Perhaps our greatest difficulty is to get along with other people. Sooner or later, we fall foul of someone. We become disappointed, or bitter, or suspicious, or resentful. It is a law of the spirit that if our relationships with others are not loving, then our contact with God is lessened, if not broken.

"More people are kept away from a real experience of God by an unforgiving spirit than by almost anything else."

### SUCCESSFUL MINISTERS

"Roman Collar" in The United Church Observer quotes Dr. Norman MacLeod as having paid this tribute to many ministers of whom the world never hears:

"They may not be great in the ordinary sense of the word—great as thinkers, great as orators, or great in the possession of any remarkable gifts: but they are nevertheless great in the kingdom of heaven; great because as little children—great in meekness, in patience, in humility, in their love of God and man; great because of the reality of a godly, God-like life obtained from God, and seen in the eye, felt in the hand, heard in their words; great in service given to the living, light to the dying, comfort to the sorrowing; great because of souls redeemed. Such a ministry can no more fail than the love of God which gives it birth."

Great in meekness, and in patience and in humility. There is much there for those who wear Roman Collars to think about.



### FIGHTS LIKE A METHODIST

An American paper tells this story. A negro pastor was asked what church Joe Louis, the champion heavyweight belonged to, and gave this answer: "Joe is a Baptist but he fights like a Methodist."

### A VERY FOOLISH SPIDER

There is a story of a spider that lived on a tiny parochial web, suspended in mid-air, and he was very pleased with his web. He was so pleased with it that he thought it was a universe all by itself, pivoted upon emptiness.

One day he saw a strand of the web that ran straight to something that looked like a ceiling. He said to himself, "I wonder what that is for?" And then he snapped it. And his whole comfortable little parochial web went crashing to the floor.

It is more than apostolic succession, more than orders of the ministry, more than a pew in which to sit, and a Prayer and Hymn book in the rack, that makes up an Anglican's loyalty. There is a strand that supports the web. It runs up to God on His throne, and to Christ, the Founder of the Church, on God's right hand. To spin round on one's own little web, and to wonder what that supporting strand is for, and to snap it, is just not sense.

### ENGLAND'S NEW PRIME MINISTER

That first speech of Mr. Churchill in the House of Commons as Prime Minister was a great deliverance. It will certainly be quoted in future English histories.

"I have nothing to offer but blood, toil, tears and sweat. . . .

"We have before us . . . many months of struggle and suffering.

"You ask, what is our policy? I say it is to wage war by land, sea and air, war with all our might and with all the strength God has given us, and to wage war against a monstrous tyranny never surpassed in the dark and lamentable catalogue of human crime. That is our policy.

### MILK AND WATER PHILOSOPHY

A letter recently appeared in the Canadian Churchman from Rev. Godfrey P. Gower in which he expressed his "utter abhorrence of milk-and-water philosophy which tells us we can pull ourselves up by our own bootstraps without the supernatural intervention of divine grace" and he intimates that there are so called modern Churchmen who are advocates of such views. If it is a fact that there are included among these "modern Churchmen" men who have taken upon themselves the vows of the ministry in this Church of England, then they are as much traitors to their Church, as the "Fifth Column" people are traitors to their country.

Mr. Gower in his letter quotes from an editorial in *Fortune* as follows:

"Failure to teach absolute spiritual values has undermined our civilization. The flock now leads the shepherd and the result of lack of

spiritual leadership for the people has given rise to materialism. There is only one way out; the sound of a Voice, coming from something not ourselves, in the existence of which we cannot disbelieve.

"It is the earthly task of the Church to hear that Voice and to relate it convincingly to the contemporary scene and to tell us what it says. If they cannot hear it or fail to tell us what it says we, as laymen, are utterly lost. Without it we are no more capable of saving the world than we were of creating it in the first place."

"You ask, what is our aim? I can answer in one word. It is victory. Victory at all costs—victory in spite of all terrors—victory however long and hard the road may be, for without victory there is no survival.

"Let that be realized. No survival for the British Empire, no survival for all that the British Empire has stood for."

### BISHOP CAREY FRIGHTENED

A friend has called my attention to this paragraph in Bishop Carey's book "Fellowship in Reality". "I am frightened at an Anglo-Catholicism which seems to be intellectually right, and the source of mutual blessing to countless souls, but shows signs here and there of forgetting the converting, evangelical side of Christianity, without which it will be a husk."

In that connection it is well to remember that Anglo-Catholics today are not the only people who are in danger of forgetting the converting evangelical side of Christianity.

### A NEW LIFE OF CHRIST

I have just finished reading the life of Christ by the novelist Sholem Asch, with the title "The Nazarene". It is written in the form of a novel, and is a wonderfully interesting and informative account of life in Jerusalem two thousand years ago, and what happened there during that most dramatic period in human history. It is a book that should find a place in every clerical library.

### PASSING SOULS

In looking over a scrap book that went back to the last war, I came across these verses. There was a footnote saying that they had been adopted for use in His Majesty's Chapels Royal.

For the passing Souls we pray,  
Saviour, meet them on their way;  
Let their trust lay hold on Thee  
Ere they touch Eternity.

Holy counsels long forgot  
Breathe again 'mid shell and shot  
Through the mists of life's last pain  
None shall look to Thee in vain.

To the hearts that know Thee, Lord,  
Thou wilt speak through flood or sword:  
Just beyond the cannons' roar,  
Thou art on that further Shore.

For the passing Souls we pray,  
Saviour, meet them on their way;  
Thou wilt hear our yearning call,  
Who hast loved and died for all. Amen.

—C.C.



### THE LEAST LITTLE BIT

Prof. E. A. Dale, Professor in University and Trinity Colleges, Toronto; member of the Executive Committee of the Council for Social Service of the Church of England in Canada; Chairman of the Diocesan Council for Social Service, Toronto.

Just because we are idealistic, and just because we profess to maintain, that the spiritual values outweigh the material, we church people are perhaps at times inclined to become impatient at the constant emphasis on *money* in our church affairs. But such graphic illustrations as that on page 5 of the *Church Messenger* for June help us to see that *money* is only a way of describing *service*.

Now the LEAST LITTLE BIT plan is simply a fresh attack upon the old problem, but it has a very cogent background—the need of a very serious war situation. Our institutions, our national heritage, our religion itself are threatened by peoples, who for years past have been scrimping and saving for war. And we haven't thought of saving for anything yet.

Now, in this plan the first thing members are asked to do is to keep a careful account of their personal expenditure on non-essentials, every day luxuries, which most of us have probably never regarded in that light, or as at all worth notice. This first part is educational in its purpose. We shan't save, if we don't know how we are spending our money. Many who are now giving generously to every appeal that comes along, will not be able to continue to do so, unless they set themselves to save in order to give.

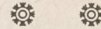
Members are then asked to contribute to the parish treasurer of the plan in the first week of every month, at least one-tenth of what they have spent on non-essentials during the preceding month. This is to help form LITTLE BITS of \$25.00, which the parish committee will then give to the various War Service Funds, to the Church's work for soldiers and refugees, to the Social Welfare Organizations that must keep the nation sound and healthy.

But, of course this is not all. Members are asked to remember that this giving is only a beginning, and that it is only as we *give up* and deny ourselves that we can be set free to give as we ought. A little imagination should help to translate the *money* into the *service* it will accomplish. "One ice cream soda = 15c. = a real meal for a starving refugee." Many more such equations can be worked out, and it is realization of what we can do with our giving, that gives to giving its real flavour.

The LEAST LITTLE BIT plan does not undertake to define non-essentials; there is a list of suggestions, meant to be typical. It is for the individual to study the list and make a personal scheme subject to revision. Some people's habits are so comfortable and easy-going, that if they were asked, off-hand, for a list of essentials in life, they would start off with a list of things, which millions of their fellow-mortals have never learned to need. Let us hope that adopting this plan they may see things more clearly.

The base for the LEAST LITTLE BIT is the parish: the giver who has very little to give can

give inconspicuously, and the small gifts of sacrifice, however humble, will surely be translated into real service. There are three articles on the plan in the June numbers of *The Canadian Churchman*. Membership buttons accompanied by sheets containing a statement of the LEAST LITTLE BIT are to be had from the G.B.R.E., 604 Jarvis St., Toronto, at the rate of \$4.00 per hundred to be retailed to members at ten cents each, for the benefit of the plan in its parish organization. This is written in the belief that you who read the *Church Messenger* are 'key' people. Will you take action now? The present need is imperative, and the educative value of the plan should be felt far in the future.



### WHAT ARE THE DIOCESAN BOARDS OF MISSIONS DOING?

The Archdeaconry of Saint John will submit to one of the standing committees of the Diocese of Fredericton certain suggestions contained in a paper read at a meeting of the Rural Deanery. The paper pointed out that whatever may have been intended as the function of a Diocesan Board of Missions it becomes in practise little more than a business department of Synod mainly concerned in matters of revenue and expenditure. There is need for a separate body of advisors or counsellors to provide advice and encouragement to such diocesan clergy as find themselves beset with difficult problems and isolated from the society of their fellows. While representatives of progressive business houses find it beneficial to assemble frequently to discuss methods of operation, anything like a conference of Diocesan Mission workers is seldom attempted. Refresher courses are unheard of. Commendation for anything other than the raising of money is not forthcoming. Clergy too often are allowed to become disheartened and indifferent. The suggested board or committee would be asked to support the Diocesan Missions on the intellectual and spiritual side which the Board of Missions appears to have lost sight of.

—C.G.L.

### Diocese of Quebec

A short Synod, lasting a day and a half, heard the Bishop lay stress on the need of emphasizing the doctrine of God which is set forth in the Hebrew writings of the Bible and in the New Testament. The Bishop of Montreal was Synod preacher. In record time the reports of diocesan activities during the past two years were adopted. A regulation requiring all congregations to obtain the Bishop's approval before placing ecclesiastical ornaments in churches or removing them therefrom was passed. The problem of discharging the missionary obligations to the Church in the West was discussed and, because of the probability of English financial support becoming very small during the years of war the question was referred to a committee for further study.

St. Peter's, Sherbrooke, will have the Rev. Russell Brown, of Peace River, and a recent graduate of Bishop's, as its new rector this Fall. Canon H. R. Bigg, for 25 years rector, is retiring and will live at Lake Megantic.



# One Hundred Years Ago

**Halifax, N.S.:** The Bishop of Nova Scotia and family arrived on the "Britannia". On Sunday the Bishop preached an eloquent sermon in St. Paul's Church. ("The Church", 8th August, 1840.)

**Clergy Reserves in Lower Canada:** Statement by the Hon. C. Poulett Thomson's Chief Secretary. 11th April, 1840. The Church of England population in L. C. is probably 50,000, and the number of its clergy 44 of whom 8 are paid by an annual vote from Parliament—the rest receive £100 or £150 each from the S.P.G. under an arrangement effected by Mr. Spring Rice in 1834. There were 650,000 acres in the L. C. Clergy Reserves of which 310,000 acres have been sold for £37,000 which yields interest of £940. Of this over half is paid to the Scotch Church, the remaining £440 is unappropriated.

The Clergy Reserves question has never excited any attention in Lower Canada and the Church of England establishment is nearly adequate to its duties in the Bishop's opinion. (Public Archives of Canada, S Series.)

**Charge of Pluralism:** Bishop of Montreal to Sec'y of the Rt. Hon. C. P. Thomson—Marchmont, 6th August, 1840, asking for consolidation of his salary as Rector of Quebec, Archdeacon of Quebec and Bishop of Montreal. He suffers in his usefulness from being encumbered with a parochial charge in conjunction with the care of a diocese rapidly expanding and lacking regular provision for the education of a body of clergy or their maintenance. Still worse I am subjected to the odium attaching to the character of a pluralist . . . Were I to resign anyone of the three appointments which I hold no other party would benefit by my doing so, the continuance of the salary being limited in each instance to my occupation of the office. No means exist to provide for the appointment of another individual as Archdeacon . . . My two predecessors in the Bishopric received £3,000 a year . . . I propose that the £250 a year which I make to the Rev. Geo. Mackie, as my Curate, should be withdrawn from me and given to that gentleman as his own, I vacating the charge of the Cathedral Rectory and he being appointed to succeed me. Under this arrangement I should have £1,750 a year, and I should provide my own residence and travelling expenses. The Roman Catholic Bishop of Quebec (and he is necessarily a bachelor) has £2,000 a year from the Government and a residence provided by his own church. The episcopal labours in the R.C. communion of L.C. are divided among four prelates. (Public Archives, S Series.)

**Quebec, Evening Lecturer:** Bishop to the Gov. General (C. Poulett Thompson), 18th Aug. 1840. The appointment of the Evening Lecturer of the Cathedral Quebec is in the hands of Crown and the salary is provided by the Government . . . It will become desirable to transfer the Services performed by this functionary from the Cathedral to the Mariner's Chapel (St. Paul's). He was originally appointed to act as an extra clergyman to relieve others. (Public Archives, S Series.)

**Percé, L. C.:** Bishop of Montreal to S.P.G. Marchmont, Quebec, 15th June, 1840. I take the opportunity of the Rev. Mr. Strong's going home to send the Journal of my visitation last winter. The Rev. R. Short, whom I placed at Percé, Gaspé district, I have paid from the bounty placed at my disposal by Mr. Simcoe up to February and have instructed him to draw upon the Society's Treasurer after that date. (S.P.G. Letters.)

**Gaspé, L. C.:** The Bishop of Montreal to the S.P.G. Marchmont, 29th August, 1840. I embark, if it please God, tomorrow in the steamer for Gaspé. Mr. C. Morris, A.M. of King's College, Windsor (whom I have lately ordained and who has much passed the usual age for orders) will accompany me. I purpose to station him in Gaspé Bay to succeed Mr. Cusack whose health requires a change—the diet in that fishing country not agreeing well with him.

**Clarendon, L. C.:** Mr. Cusack has been prompted by his zeal for souls to go across to the Labrador Coast. I think of removing him . . . to Clarendon, 50 miles above Bytown, up the Ottawa, where there is a church population of 1200 with no minister, and where they are vigorously proceeding in the erection of a church . . . The church at **Huntingdon** will soon be completed. (S.P.G. Letters.)

**Bishop Strachan's Tour:** (Continued) July 17th, 1840. Belleville. 19 candidates for confirmation. Left for the Indian village 20 miles distant. The Rev. S. Givens missionary. 41 confirmed. I addressed them through an interpreter.

**Napanee:** The church is a store building erected at the expense of Rev. R. D. Cartwright and John S. Cartwright, brothers, and large proprietors. The church had to be consecrated. The congregation is under the care of Mr. Givens.

**Bath:** Welcomed by Rev. A. F. Atkinson, who has been successful in building up the church, the Dissenters becoming less violent. 29 confirmed.

**Fredericksburgh:** Large congregation, a commodious wooden church. Lodged at house of Rev. Mr. Deacon at **Adolphustown** where I preached in the church. We crossed the bay to **Maryburgh**, and walked 3 miles to the church. Mr. Fry, the Catechist, had prepared 17 for confirmation. The church looks more like a barn than a church. **Pictou**, July 21st. The Rev. Wm. Macaulay rector of the parish. Church is a spacious brick edifice, built at the sole expense of the able rector, costing £1200, as was the Parsonage. The young ladies of the village gave me £50 for a travelling missionary in Prince Edward. Visited the mineral spring. **Kingston**. July 22nd. We boarded the steamboat at 11 o'clock reaching Kingston 6 p.m., dining with the Chaplain to the Garrison the Rev. R. D. Cartwright who is Archdeacon Stuart's assistant. The town is the second city in the province, a naval depot strongly fortified. 6000 population. Beautiful stone church. 34 confirmed. It will be necessary to build a second



church in order to accommodate all who are members of the congregation. The first religious station in U. C. Here the first church was built by Rev. Dr. Stuart, a name whose praise will ever remain in all churches of U.C. His life was a living example of what he preached. He died August, 1811, at the age of 75. His son, Archdeacon Stuart, is worthy of his father.

**Brockville.** July 24th. Passage in steamboat, 60 miles, delightful, through Thousand Islands. Brockville is admired for the beauty of its situation one shelving bank gently sloping to the edge of the St. Lawrence. 1500 inhabitants. Rev. E. Danroche, resident clergyman, presented 32 for Confirmation. Church on a commanding situation and elegantly and sumptuously fitted up and carpeted and finished in black walnut. **Maitland.** The Rev. Robert Blackey the diligent clergyman. 15 confirmed. I lodged with Justice Merween, Esq., an old friend. **Prescott.** The church is of wood, very commodious, situated on an eminence at the middle of the town. Here steamboats transfer cargoes to barges which navigate the rapids to Montreal. A large congregation, 21 confirmed. Mr. Blakey read prayers and as usual I preached.

**Kemptville.** Felt unwell from the heat and by the time we reached Kemptville, 23 miles, very ill. Lodged with the Rev. H. Patton. On the following day I recovered. Large mills are erected on the stream dividing the village. Confirmed 27. **Marlborough,** 10 miles, 26 confirmed, some prepared by Mr. Morris the travelling missionary. In almost all the stations a large sprinkling of elderly people came forward to be confirmed. Returned to Prescott and took steamboat to **Williamsburgh** and there was no place of landing, the stream being rapid till we had passed it a mile in the dark. The Rev. J. G. Lindsay came down with a cart to take our luggage to his house. A neat small church. Only 7 houses. 27 confirmed. Congregation comprised many German and Dutch families formerly Lutherans. **Osnabruck** by road along majestic St. Lawrence, great mass of moving water. The church is beautifully situated in a grove of pines. The Rev. R. Rolph was waiting our arrival. Two congregations united. 26 confirmed. A sprinkling of German Lutherans. **Cornwall.** August 1st. My first parish. The church I built still there; the parsonage, and the garden full of fruit trees. 28 years since my removal to York. The Rev. George Archbold was with me all day, many old friends came to pay their respects. (Mr. Archbold died 14th October, 1840 and a memoir appeared in S.P.G. Quarterly Paper of January, 1841.) Here the great St. Lawrence Canal commences and extends 14 miles. 32 confirmed. **L'Original:** 54 miles across country to meet the steamboat passing up the Ottawa. Rising 4 a.m. we drove 18 miles before breakfast and reached L'Original at sunset. The few members are divided respecting the site of a church.

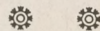
**Bytown:** 60 miles. The steamer had 23 barges in tow and made 3 miles an hour. Rained all day. August 4th, being anniversary of my consecration which I desire to keep holy, I found a retired place (the ship was crowded), and earnestly prayed that God might give me grace

to keep my vows and discharge my important duties in a becoming manner. Early next morning arrived at Bytown and went to the Inn but Mrs. Strong remonstrated and I went to her house. Mr. Torrance, an amiable youth in deacon's orders doing the duty in Mr. Strong's absence accompanied me to the church, a neat stone building. 2000 population. Scenery of the Upper Town owing to Chaudiere Falls is sublime. Visited Major Boulton in the cottage built by Col. By, engineer of the Rideau Canal, 160 miles to Kingston. It commands a noble view of the Falls, 2000 yards distant. 26 confirmed. Prospects of church are bright.

**March and Huntly:** August 7th. To Hull, stage to Aylmer 7 miles. Steamboat to General Lloyd's. The Rev. W. Harper was very unwell. General and Mrs. Lloyd have their house full of young nephews, neices and friends, one or two of whom they have adopted. By their efforts in collecting money and by their bounty they have built two small stone churches, one in the interior of March, the other in Huntly, and also a stone parsonage at the centre church, 7 miles distant from the other two churches. 38 confirmed. It is to Mr. H. Pennhey that we are chiefly indebted for the church, built before Gen. Lloyd's arrival. Returned to Bytown.

**Richmond:** August 10th. 24 miles in a very strong waggon, rough stony roads. There being no good tavern in the village, Capt. Lewis invited me and Mr. Torrance to lodge at his house. Mr. Flood, the Missionary, took charge of my son and the Verger. 59 confirmed. Flat country almost under water. Rained violently all night.

**Franktown:** 19 miles. Waggon broke down. 3 hours' search for a stronger and rougher waggon. Four houses form the village. 49 candidates attest Mr. Padfield the Missionary's exertions. People simple yeomanry and sincere members of the Church. **Carleton Place:** 11 miles. Set out in strong waggon. 4 hours on the way. Beautiful village on a large river and several mills. Fine wooden church on a commanding situation. Mr. Boswell, the Missionary, has beautiful residence near the church. 47 confirmed. Mr. Boswell is one of our most active and judicious missionaries. Has collected a large congregation. **Perth:** 24 miles. August 14th. Mr. Harris, the worthy rector, is the father of the Church in this portion of the diocese and well-known before any clergymen were appointed. On all occasions he has furnished the largest list of candidates for confirmation. This my last station. On August 17th we drove to Brockville, 40 miles, and took steamboat, arriving at **Toronto** on 23rd, having travelled 1000 miles. Great has been my satisfaction in visiting this portion of my diocese. The state of the missions, fruits of incessant labours of clergy, kind respectful reception which they gave me have made gratitude to God the prominent feeling of my heart. (S.P.G. Report, 1841.)



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these bewildering things that men needed a sure foundation for their lives. There was always, he said, the Gospel of Jesus Christ, His Church and His Sacraments. If men built their lives on these things and lived in accordance with them then their house would stand because it was built upon a rock.

Following the service the Bishop and Mrs. Carrington were the guests of the A.Y.P.A. at lunch in the parish hall. Fifty-two were present, amongst them the Rev. Canon Trendell and Mrs. Trendell, the Rev. W. M. Nainby and Mrs. Nainby, the Rev. P. A. Rickard and Mrs. Rickard, Mr. Gordon Pretty and Miss Bertha Penrose of the Interdenominational Young People's Board, Mr. Archie Bowker, President of the Diocesan Anglican Young People's Association, welcomed the Bishop and Mrs. Carrington. Mr. Erol Gahan, president of Christ Church A.Y.P.A., welcomed the other guests.

Both the Bishop and Mrs. Carrington replied. In the course of his address the Bishop made one comment which went home with great force. Speaking of the need for the young people to meet the demands of the time, he said, "We must put away our playthings and grapple with the grim realities before us."

On the following Saturday evening, in the parish hall, after the Diocesan Summer School, the Bishop showed his moving pictures of the Church's work on the Labrador Coast, and the Gaspé Peninsula. These were in color and provided us with a beautiful pictorial commentary on the Anglican Church in another equally extensive mission field. The attendance was very good in spite of the lack of opportunity in making the meeting known. The Bishop and the members of the A.Y.P.A. were entertained by the Rector and Mrs. Gower.

\* \* \*

Following the recent heavy rains the grounds of the church have demanded constant tending but our efforts have been well repaid and they have never looked more beautiful. One hates to mention it but of course so large a property cannot be cared for without extra expense. The grounds' committee are always grateful for financial aid towards this end.

\* \* \*

It has been a source of gratitude to see so many turning out to the services during the summer season. The attendance has been larger than for many years past. The causes are many, not the least an increasing preoccupation with things spiritual due to the war, and one is indeed grateful for the signs of ready response. We know that church-going is but a small part of religion but the true worshipper who worships while there in spirit and in truth knows that it is an indispensable part without which there is no hope of keeping the springs of life fresh and clear.

\* \* \*

The number of boys from the parish who have enlisted is increasing. These should be remembered daily in our prayers and in our services. A Roll of Honour should be in our church, and the Rector would be glad to receive names and other information for this purpose.

It is the nature of Goodness that it is less aware of Evil than Evil is of Goodness. The sole purpose of Evil is to destroy all Goodness, whereas Goodness seeks only to be with her own. Thus Evil always gains the initial advantage in the struggle.

## ST. STEPHEN'S

THE REV. J. C. MATTHEWS

Dear friends of St. Stephen's, St. Michael and All Angels', and St. Matthew's Mission:

The services on Sundays during August will be as usual I hope, but I have not yet made complete arrangements for my holidays.

In July and August, the holiday months, there is nothing much to write home about in connection with activities and the work of the various organizations, so I will write you a letter instead. One thing that becomes increasingly clear to my mind is the vital necessity of coming to some understanding in our Anglican Church about the nominal church people. It is not fair to expect one clergyman to take a strong line about the rules of membership of the Church—unless he is going to be backed up by every body else. From time to time I am rung up from one of the Undertaking Parlors and asked to take a funeral. I am told that the deceased was an Anglican. So, of course, in good faith and for the sake of charity, I take the service. I see people I have never seen before, I shake hands perhaps with the chief mourners whom I have never seen before nor expect to see again.

If I should venture to call after the funeral at the home of the deceased, people seem to me to be rather surprised and wonder what I have come for and fear it may be to ask for some money for taking the service. Do I see a lapsed Mason, who has not been to his lodge for ten years nor paid his dues for the same period, being buried with full Masonic ritual? I do not. Then why, may I ask, should we, Anglicans, give the privilege of our beautiful and solemn burial service to those who by their own fault and neglect have lapsed and excommunicated themselves?

To the beloved brother, who has been the faithful worshipper and consistent supporter of his church, in the sad hour of death, the Church spreads over him her mantle of peace and prayer and blessing, committing him in sure and certain hope to the Head of the Body of which he was and remains a member. But what, I ask you, can this mean to the man who in his lifetime has rejected his membership, neglected his worship, and refused his support?

And why do people bring their babies to be baptized when they have no intention whatever of attending the church or supporting it? The baby is brought, all complete with friends, relatives and God-parents. The God-parents make the most solemn promises and vows—and I know and we all know that in very many cases they have no idea at all of what these vows and promises mean, and they have not the slightest intention of keeping them anyhow. Can you imagine anything more futile than for people to stand up and say: "All this I steadfastly believe," after the priest has read the Creed to them, when their own religious lives are a complete denial of what they say they steadfastly believe.

And why do people want to be married in church if they never attend church and do not intend to do so? The meaning of a church wedding is that two members of Christ's Body, which is the Church,



are united together in Holy Wedlock. What meaning can this have to those who don't care a bit about the church and never go to it?

So what? This is it: If you want the Church to belong to you—you must belong to the Church; and if you belong to the Church you must keep the rules. You are not entitled to the privileges unless you perform the duties.

## Rural Deanery of Wainwright

### ST. MARY'S, EDGERTON

THE REV. A. A. COURT

With the holiday season with us once again we witness an almost complete migration to the lake and elsewhere. All organizations are on holiday, and we wish all our people a very happy holiday, and a return to their various tasks with renewed strength and vigor.

Our congratulations go to the Vestry for the great success of the Garden Party they staged, in the lovely grounds of the Edgerton "Pheasantry," owned by Mr. and Mrs. P. S. Pawsey, to whom we are greatly indebted. We now feel somewhat relieved from a financial point of view. At the beginning of the year, we were carrying several small debts. These have now all been paid, together with all current expenses to the end of June. We need your continued support. Keep up the good work, that the church may be free from debt in these difficult days.

We are very pleased to see that services have again been resumed at Rosemoyne, and also that a Sunday School has been organized. Speaking of Rosemoyne, it was with deep regret that we heard of the damage caused by the hail last Friday and again on Sunday.

**Marriages:** Robert Marlowe Pederson to Norine Margaret Brabbins. Harold Elmer Carney to Gladys Lauretta McCluskey.

### HOLY TRINITY, TOFIELD

THE REV. N. BURGOMASTER

The Senior W.A. held their monthly meeting at the home of Mrs. Lancaster of Lindbrook, on July 4th, with nine members and six visitors present. After the usual devotions and the reading of the interesting Quarterly Diocesan Report, business was attended to. Taxes on the Mission House amounting to around \$19.00 were paid. A donation of \$5.00 was handed in by Mrs. McKenzie of Lindbrook, as well as a few contributions to the Travelling Bag, etc. It was decided to have the annual Sunday School and Congregational Picnic at Lakeview, on Wednesday, July 31st; also the Annual Garden Party at the J. W. Robinson home on August 8th. Thanks are due Mrs. Clutterham and Mr. Bailey and Mr. McCarthy for supplying cars for the meeting.

**Services:** Sunday School and Bible Class have been held regularly; also a celebration of Holy Communion on July 7th, at 11 a.m., and Evensong each Sunday at 7.30 p.m.

Rev. and Mrs. Burgomaster returned to Tofield on July 6th and were warmly received. On the evening of July 8th the W.A. held a surprise shower at the home of Mrs. Sinclair in honor of Mrs. Burgomaster. A pink and white paper ruffled umbrella was ready to receive the shower of pretty and useful gifts. Several amusing contests were held and a dainty lunch served.

On the afternoon of July 11th the Annual Little Helpers' Rally was held at the church. There was a goodly number of mothers, Little Helpers and Juniors present. Owing to various reasons a few mothers and children were unable to attend and they were remembered lovingly in our service and thoughts throughout the day. A special service was held followed by a jolly get-together at the home of the Supt., Mrs. J. W. Robinson. Young and old fully enjoyed themselves and it was a pleasure to see so many little ones having a grand time together. Various games and outdoor lunch was enjoyed. We were glad to have Rev. and Mrs. Burgomaster with us on this occasion.

On July 15th the Anglican Young People and Choir held a surprise party for Rev. and Mrs. Burgomaster at the J. W. Robinson home. An enjoyable time was spent outdoors before adjourning to the house for various contests, music and singing. After a delicious lunch was served the president, Donald Edwards, on behalf of the Young People, presented Rev. and Mrs. Burgomaster with a handsome bridge table as a wedding gift. Rev. Burgomaster fittingly replied. Toasts to the King and Young People were proposed. After an amusing "Adjective Story" was read the delightful party closed with the usual prayers and hymn.

**The Scouts,** under the leadership of Rev. Burgomaster left on the morning of July 22nd for a ten-day camp at Lakeview. The flag recently presented to the Scouts by the Gas Company was dedicated Sunday, July 21st.

**Marriages:** July 14th, Florence May Masson to Reginald George Edward Booth, of Legal.

July 14th, Linea Norman of Bawlf to Soren Ebsen Sorensen of Holden.

## The Rural Deanery of Vermilion

### IRWINVILLE, CLANDONALD, LANDONVILLE

THE REV. R. S. FAULKS

Beginning Easter Sunday the congregation at Irwinville have been worshipping in their new church. Members and their friends made up a good congregation to rejoice together at the opening service on the especially suitable Easter Day. Easter lilies and daffodils, and white decorative altar furnishings were contributed to further the festive, thankful spirit of that Easter service of Holy Communion.



Holy Trinity Church Vestry are grateful for several recent gifts, as such furnishings help to complete the pews, the prayer desk, organ, curtains and other items already installed. It is hoped that the dedication service may soon take place, so that the edifice may be officially opened. Many parishioners are enjoying summer holidays in the mountains this year, and they will return home in a more confident faith, having beheld the splendour of the eternal hills, and breathed deep draughts of the same spirit which inspired the writer of:—

“Unto the hills around . . .”

Not far from the above parish is the centre of Christ Church, Tring. It is a year since these services were begun here in this association of parishes, and it is good to report that services are very well attended right along, and also that a Sunday School has been started. In it there have been but two classes—beginners and seniors, but attendance is consistent and teachers trying well to serve, as one drives some distance.

Recently the congregation did a real clean-up job of the cemetery, which had become over-grown with weeds and underbrush. It now appears neat and tidy, and worthy of the title: “God’s Acre.”

Services are being held again this year at Liddeon Lake with splendid attendance. We very much miss Mr. and Mrs. Turner, who have retired to the coast for the time being at least. Recently there passed to her rest Mrs. Sarah Appleton, aged 79, who was one of the first settlers in this territory.

Landonville church, St. Mary Magdalene, witnessed the wedding of Hazel Stanley and Matthew Kada. Norman, brother of Hazel, was married in Edgerton recently, which seemed a lot of marrying to their parents.

The W.A. held their July meeting at the home of Mrs. F. Allan of Durberry, where they conducted a sale of oddments, and made plans for a big meeting in August. They also brought varnishing material for the vestrymen so that they might finish the woodwork in the church, which was done on July 22nd.

**Clandonald:** Since late spring Clandonald Sunday School has been in operation, though most of the pupils are of the Beginners’ class, as the former classes have grown up or gone away. W.A. and Vestry have been busy in different ways and times, first in raising funds, and then in dispensing them. However, we have paid up insurance on vicarage and church to former sums and paid an instalment on the apportionment.

An exchange recently afforded the congregation the opportunity of meeting the Rev. J. H. Dicker, of Kitscoty, recently come to the Diocese from Quebec.

We trust that the Summer School was a splendid affair, and regret that the carload of representatives which expected to go from these parishes could not arrange to attend, but we have hopes for another year.

Recent baptisms of infants: Manlyn Alice Brake; Matilda Georgie Dixon; Janet Louise Hall; and Phyllis Margaret Carelton (5 years).

## Rural Deanery of Metaskiwin

ST. ANDREW’S, CAMROSE

THE REV. A. WALLIS

On the 29th June we had our Sunday School picnic at Happy Valley. The weather was glorious and the children enjoyed themselves wholeheartedly. The teachers ran races, some of them winning suckers by coming in last! We would like to thank the “grown-ups” who helped with the lunch, also those who took cars and entered into the spirit of the fun.

The vacation months are so quiet. No meetings, no Sunday School. To those of us who are left behind, it brings opportunity to think, without prompting. The mind remembers treasures which have been there for years. “So in the place where He was crucified, there is a Garden. Sorrow becomes healing, tears glisten with joy, and pain flashes with courage. His world, tortured by evil, is being redeemed.” The text of a few Sundays ago—“Jesus Christ, the same yesterday, today and for ever,” which in some indefinite way becomes linked with that song of today, “There’ll Always Be An England.” There will always be a God in the lives and hearts of men. As long as there are shrines set up in our deepest being for little children; or tenderness for the aged; understanding and forgiveness, there will always be Christ in our midst, and Christ, interpreted through experience and backed by fine living, is irresistible.

On Sunday, 21st July, we were glad to have Mr. Baker take the service. The message sent to Hezekiah from God through the prophet Isaiah, gave much food for thought. The whole narrative is wonderful, but the text is in the 37th chapter of Isaiah, verse 14.

**W.A.:** We are sorry to say “au revoir” to Mrs. Ralph Patterson, and hope to welcome her back in Camrose again one day. We shall miss her from the W.A. and from the choir, too, she has such a pleasant smile, and one could always be sure of it’s warmth. We hope you will be happy in your new home, Mrs. Patterson.

Mrs. Grafton and Mrs. Holloway had the Group to tea in honour of Mrs. Patterson; both very happy occasions.

ST. DUNSTAN’S, BITTERN LAKE

THE REV. A. WALLIS

The W.A. met at the rectory in Camrose on June 27th, and after a short meeting were very pleasantly entertained by Mr. and Mrs. Wallis. Other members of the congregation joined the W.A. for the happy social hour, during which delicious refreshments were served by Mrs. Wallis and her mother, Mrs. Noland.

Sunday School has been discontinued until further notice; also the Junior choir practices.

Mr. G. J. Baker is taking the services during the Rector’s absence on holiday.



**ST. JOHN'S, SEDGEWICK**  
**ALL SAINTS', LOUGHEED**  
**ST. GEORGE'S, KILLAM**  
Mr. F. A. PEAKE (in Charge)

We are very pleased to report that the furnace is now finally installed in the vicarage—to the intense relief of the inhabitant thereof (of the vicarage of course, not the furnace!). Several of the men of the congregation worked for almost a week enlarging the basement and in carrying out the actual installation of the furnace and the attendant paraphernalia.

We had with us on June 30th the Rev. J. L. Anderson of Viking, who officiated at Celebrations at Killam and Sedgewick. At the close of the service in Sedgewick rather an interesting ceremony was performed when Geoffrey White, one of our choir boys who had not previously been baptized, was made a member of Christ's Church.

Evensong at Killam, July 21st, was conducted by the Lay Reader, Mr. W. Halsall, while Mr. Peake conducted the service at the same hour in Sedgewick.

The services of Intercession for Peace in St. George's, Killam, are now being held at 4 p.m. on Friday afternoons, as that has been found to be a more convenient hour.

The St. John's W.A. are planning a Peach Tea to be held early in August by means of which they hope substantially to increase their funds which have been depleted by expenditures on the vicarage.

Plans are also being laid for a congregational picnic on July 31st, at Hardisty Lake.

The mid-week services in Sedgewick have been suspended during July owing to holidays, but it is hoped to restore them next month when they will be as usual—on the first and third Wednesdays of each month.

**Holy Baptism:** Geoffrey Urwin White, June 30th, 1940.

**Burial:** Matthew Henry Ward, aged 79, died July 16th. R.I.P.

## Rural Deanery of Pembina

**ST. SAVIOUR'S, VERMILION**

THE REV. CANON W. LEVERSEDGE

The oneness of the Christian Church was demonstrated on Sunday, July 21st, when in St. Saviour's Church, Vermilion, some thirteen young people sought the power and blessing of the Holy Spirit to aid them in their desire to live in loyalty to the Lord of the Church, and the Bishop of Quebec, acting for the Diocesan, laid his hands upon their heads, in accordance with Apostolic custom. In his address to the candidates the Bishop spoke of his pleasure in being able to act for one to whom the Diocese of Quebec was indebted for his missionary work in the Labrador Mission. His description of his own visits to the lonely settlements there held not only the candi-

dates but the whole congregation spell bound, and his picture of boys and girls kneeling in the home of a fisherman for their confirmation, was a revelation of the conditions under which the missionary work of the Church is carried on. Following the service the Bishop was introduced to each of the candidates, and handed to them their certificates and the small devotional book which the Bishop of Edmonton gives to those who are confirmed in his Diocese, asking them to use it and to prize it as the gift of one, who in his illness was praying for them.

During their stay in Vermilion the Bishop and Mrs. Carrington were the guests of S. H. and Mrs. Gandier.

**MANVILLE MISSION**

THE REV. L. A. BRALANT

The chief events of interest this month concern our W.A. On June 21st the Annual Strawberry Tea was held at the home of Mrs. B. K. Jones. Despite the overcast sky which kept us indoors the effort proved very successful, and financially the result was gratifying.

On July 9th an experiment was tried in the holding of a joint meeting of all the W.A.'s in the Mission area. We welcomed delegates from Innisfree and all the Wilberforce branch, and our guest speakers from Vermilion. The meeting was preceded by a short devotional service in church, conducted by the vicar. This address was based upon the command of our Lord, "Launch out into the deep" (St. Luke, 5: 4). Canon Leversedge then gave a most helpful talk on Prayer, emphasizing the need to pray for all mankind and to love those for whom we pray. The importance of understanding more about the conditions and people in the Mission field was brought home to us by a useful talk on "Study," by Mrs. Leversedge. The help of the Literature Department of the W.A. was recommended to all who were really interested. Miss Bury followed with an illuminating talk on the Dorcas Work of the W.A.; and our members pledged themselves to assist this very practical piece of Christian service.

After discussion on Love Members and Prayer Partners the meeting was closed with prayer. All adjourned to the vicarage where the Manville members provided an excellent lunch. Mrs. Rutherford, our president, proposed a vote of thanks to our speakers, and all were unanimous in their approval.

Many have paid tribute to the help received at this little afternoon gathering, and it is a plan which other branches might care to follow. Since it is not always possible to attend the Deanery meeting or the Annual Meeting in Edmonton, such a gathering, we feel, answers a real need.

At Wilberforce our W.A. members sponsored a picnic in aid of the church, and the response was quite gratifying. It is encouraging to note the spirit of fellowship amongst our little community at this point.

At Stellaville our Sunday School continues and the attendance is being well maintained. The young pupils are showing a real interest and a marked keenness to learn the truths of God's Holy Word.



Owing to various circumstances we were unable to send anyone from Manville to the holiday school this year, but Chailey was represented again by the Misses Kathleen and Marjorie Sutton.

During the summer days many of our people are tempted by "the call of the road" and one sometimes wonders whether cars are good or bad inventions. Like most things, no doubt, it is the abuse rather than the use of these that turns them to an evil purpose. Nevertheless, this does not excuse Christian people neglecting Sunday observance in the proper scriptural manner, and if real blessing is to rest upon our labours we must be more circumspect in the use of our leisure time, for we must always remember that we are "His witnesses,"—epistles, "Known and read of all men."

### THE WABAMUN MISSION

THE REV. COLIN CUTTELL

On Saturday, July the 20th, The Rt. Rev. Philip Carrington, Bishop of Quebec, confirmed 28 persons at the request of the Bishop of Edmonton, who has been sick. The names of the candidates are as follows:

**St. Matthew, Duffield:** Robert Porter, Stanley Porter, Lindsay Porter, Walter Porter, Cecil Porter, Alice Porter, Kenneth Porter, Walter Tyrrell, and Joann Tyrrell.

Members of these two Porter families live at Keephills, and attend the Duffield Church. It was a matter of great regret to myself and the Rowe family that due to sickness in the family, Lorna and Charles were not able to be confirmed this time.

**St. Saviour, Wabamun:** Elfeda Sunley, Gordon Skutle, Charles Gold, and Roy Bamber.

**St. Aidan, Rexboro':** Earl Broughton, Phyllis Welch, Marion White, Cyril Welch, and Esmond Preus.

All but the first named are resident at Seba Beach.

**St. Peter, Entwistle:** Celia Ellen Kidner, Leonard Kidner, Dorothy Kidner, Mabel Kidner, Sydney Fry, Beryl Hebditch, and Leonard Block.

All the above named live in Brightwood.

### ST. PAUL'S, EVANSBURGH

Harry Clarke

Annabel Taylor was unfortunately prevented from attending the School by sickness. She has been in the Misericordia Hospital for many months, and deserves a V.C. for marvellous patience and cheerfulness.

Charles Couves of the R.C.A.F. had to leave for Brandon, Manitoba, on active service, but arrangements will be made for his confirmation by the Bishop of Brandon. We will all miss Charlie, and we wish him well as he goes into air force blue.

More than two hundred people were present at the service, which was held in the parish hall, temporarily fitted up with altar and furnishings.

A procession, led by crucifer, taperers, and vested acolytes, formed up at the village hall, and sang the litany along the way to the church grounds.

One visitor from Evansburgh said that what thrilled him most was the sound of the bells of St. Margaret's, Westminster, which could be heard all over the village of Wabamun through the sound system of Mr. Gordon Skutle. The source of the chimes was of course, a record. Gordon made the set himself with all the skill of the professional radiotrician.

Another highlight of the day for me was the fact that Henry Attack, reputable organist of the First Presbyterian Church, Edmonton, exchanged the huge console of the city's finest organ for our simple instrument in Wabamun on confirmation day. Mr. Attack has more than the qualities of the great musician. Many who remarked about the excellence of the music will read this and know the reason why.

It was a great pleasure to have the Bishop of Quebec and Mrs. Carrington staying at the vicarage during the Summer School week. They occupy an influential position in the social and religious life of Quebec out of all proportion to the numerical strength of their Church, and it was therefore a source of amusement and satisfaction to me personally, and a tribute to the character of the lady of Bishopsthorpe, Quebec, when she walked down the main street of Wabamun with a galvanized iron tub for rainwater. She found I needed one, and without asking me, straightway went out and bought it. It was no light one either.

**1940 Apportionment Envelopes.** A number have already come in. May I beg all our people to do the best they can—NOW? If any have been inadvertently missed in the distribution of envelopes, I must say that I am not partial to any particular style. As to the amount, the price of a package of tobacco or a dance, is most acceptable to God. Those who think they can do nothing might think again.

### MAYERTHORPE AND DISTRICT

THE REV. CYRIL CLARKE

I am very grateful to the members of the Mayerthorpe congregation who responded so generously to the appeal which was recently made for furniture for the vicarage. These manifestations of interest are most encouraging!

Since our last notes, the members of the W.A. have been busy holding successful events in an effort to acquire funds for the necessary church repairs. Bad weather somewhat marred the afternoons but, in spite of much mud, the members considered that it was worth while.

A very delightful afternoon was spent at the home of Mrs. S. Martin and, although the skies were again threatening, a good number gathered to talk over old times, drink tea, and enjoy a very excellent musical programme.

Much work has been put in on the church and its grounds during the past month. Although we were not able to go through with the original plans (though they have not been abandoned) the work that has been done will make the temperature of



the church much more comfortable this winter than it was last year. Neither will Mr. Evans have to shovel his path to the furnace. Thank you, Mr Adair and Mr. Evans!

We are sorry to record the death of Mr. W. Chartres. Taken ill around noon on June 20th, he passed into the Higher Life before 10 p.m. May God grant His faithful servant the fulness of Life Eternal!

One's efforts to begin services in Cherhill did not meet with much success, but we shall try again. The failure to bring together those who call themselves Anglicans is but a challenge. True, interest was shown and I am very grateful to the Smith family and Payne family for their work and hospitality.

Owing to the heavy rainfalls in this district, services have not been so regular as I wished them to be during the past month. Sangudo, Stanger, and Peavine were deprived; and my plans for systematic visiting in those districts had to be cancelled. However, the outlook is much more promising at the time of writing. Thank you, Stanger W.A., for your financial aid even though you were deprived of your service!

We must have, as soon as possible, a meeting of the Mission Council (wardens from each point) to discuss the message of Archdeacon Tackaberry in the June issue. Archdeacon Tackaberry was looking forward to attending the meeting which was arranged last month but, as you know, bad roads made it impossible.

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## RURAL DEANERY OF EDMONTON: All Saints'

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Rev. L. D. Batchelor.....	10126 117th St.

Rev. Canon G. G. Reynolds, Rural Dean,	8319 101 St.
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Rev. Canon G. P. Gower.....	12110 102nd Ave.
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Rev. G. Schultz (Special License) .....	
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